

ADDRESSES

TO

THE DEITY.



Sarah Thompson

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THE DEITY.

BY

le
JAMES FORDYCE, D.D.

THE SECOND EDITION.

LONDON:

Printed for T. CADELL, in the Strand;

M.DCC.LXXXVI.

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MCCCXXXVI

P R E F A C E.

THE following Addresses were written very lately in a state of rural retirement. They are now submitted to the Public, with that deference to which it is always entitled. Though the writer has been compelled, by want of health, to leave off the ordinary labours of his profession, he never thought of relinquishing its principles or its spirit. They are the chief comfort of his declining days; and while life, with any share of ability, is continued, he would not

be wholly useless to the highest interests of mankind.

Having ever regarded a rational and fervent Devotion as the noblest exercise of the human mind, and the richest source of improvement and consolation, he wishes to promote its practice by any means left in his power, and hopes that readers of a serious, and at the same time a liberal turn, may not wholly disrelish the contents of this little book.

He apprehends that the character of Devotion has frequently
suffered

suffered from the forbidding air which has been thrown over it, by the narrowness of bigotry on one hand, or the gloom of superstition on the other. When freer and more cheerful minds have not had occasion to see it accompanied with those feelings of delight and benevolence which naturally attend it, they are apt to be prejudiced against piety at large, by mistaking this ungracious appearance for its genuine form. Nor has the rant of vulgar enthusiasts contributed a little to beget or strengthen the same aversion, in persons of a cool and speculative temper; who have happened

pened to meet with such images and phrases among religionists of a certain strain, as ill suit the rational, pure, and spiritual nature of true Devotion. It may likewise be remarked on the other side, that people of taste and sensibility have not seldom been disgusted with the insipid style too often employed on such subjects, by those who possess neither, or who purposely avoid every thing of that kind, from an aim at simplicity misunderstood, or perhaps from a fear of being thought too warm, in an age of fashionable indifference and false refinement.

Wherever

Wherever the vital and unadulterated spirit of Christian Devotion prevails, its immediate object will be to please Him whom we were made to please, by adoring his perfections; by admiring his works and ways; by entertaining with reverence and complacence the various intimations of his pleasure, especially those contained in Holy Writ; by acknowledging our absolute dependence, and infinite obligations; by confessing and lamenting the disorders of our nature, and the transgressions of our lives; by imploring his grace and mercy through Jesus Christ; by inter-

a ceding

ceding for our brethren of mankind; by praying for the propagation and establishment of truth, righteousness, and peace on earth; in fine, by longing for a more entire conformity to the will of God, and breathing after the everlasting enjoyment of his friendship. The effects of such a spirit habitually cherished, and feelingly expressed before him, with conceptions more or less enlarged and elevated, in language more or less emphatical and accurate, sententious or diffuse, must surely be important and happy. Among these effects may be reckoned, a profound humility in the sight
of

of God, a high veneration for his presence and attributes, an ardent zeal for his worship and honour, an affectionate faith in the Saviour of the world, a constant imitation of his divine example, a diffusive charity for men of all denominations, a generous and unwearied self-denial for the sake of virtue and society, a total resignation to Providence, an increasing esteem for the Gospel, with clearer and firmer hopes of that immortal life which it has brought to light. To promote these dispositions and this state of mind in himself and others, was the design of the writer in

these few Addresses, so far as they extend; which is indeed but a very little way in the wide field of devotional exercise; his health not having allowed him to proceed farther at present.

He can hardly expect, that what is here offered will be approved by such as require scholastic method or exact order, even in things of this nature. That in those effusions of the heart which are to meet the public eye, there should be some kind of connexion, he readily allows; and particularly he thinks, that the names and characters ascribed

ascribed to the Divinity in the course of them, should often have a distinct and manifest reference to the different sentiments or ideas, on account of which they are introduced: a circumstance perhaps not sufficiently regarded, in many valuable specimens of written devotion. He thinks likewise, that the transitions from one article or topic to another should appear neither forced, nor too abrupt; as a tone of recollection and composure, by no means inconsistent with pathos or fervour, ought to reign through the whole. But he believes, that a regular arrangement of the several

parts of Prayer, called Adoration, Thanksgiving, Confession, Petition, and Intercession, is not indispensably necessary to this duty, even in its strictest form. On the contrary he suspects, that a minute and laborious attention to such regularity might rather be hurtful, by interrupting the stream of devout affection, and hurrying the mind through too great a variety of matter, to leave it under the full impression of those considerations, which should more especially engage it at the time, according to the occasion or leading subject in question.

The

The first Address turns on a View of the Sea from a Temple at High Cliff, near Christ-Church, Hampshire. The second has for its subject, Salvation by Christ, and was intended as a sequel to the former. The third, on Contemplation, grew out of both. The fourth and fifth, on Providence, will not perhaps be deemed either a disagreeable or an improper addition. The sixth was occasioned by the Death of the late Dr. Samuel Johnson, with whom the author had for many years the satisfaction of being intimately acquainted, and by whom he was

favoured with the fullest confidence on the most interesting points.

He chose the title of *Addresses to the Deity*, rather than that of *Prayers*, because, though they contain many petitions and intercessions, they partake chiefly of the style of meditation. In truth, they are meant for a species of Pious Contemplations, where the Soul, inspired by a lively sense of the divine Presence, expresses with humility and ardour her inmost thoughts, affections, and desires, on different subjects, and
still

still looks up to God as her Parent and her Judge, whose approbation constitutes her sovereign felicity, since He alone can protect and bless her through every period of her existence.

In this view it is hoped, that candour will make allowance for the freedom of introducing from Life, as well as from Scripture, various characters and events, which rose to the memory, and excited the sensibility of the writer. Those, indeed, he did not always find it very easy to represent in language immediately directed to
the

the Supreme. But he was desirous of making the attempt, from a belief that generalities seldom touch the heart, and that particular circumstances and objects are more likely to awaken and affect it.

The breaks between the paragraphs, marked by numbers, were designed for resting-places to the reader, in case he should be inclined to adopt any part of these Addresses for his own use; as he may there stop for a longer or shorter time, to think over what he has just read, for the purpose of

of impressing it more deeply, and then renew his attention to proceed, with a sacred feeling of the same transcendent Presence. By such solemn pauses, the author conceives that exercises of this kind, especially where they run into some length, might be rendered more moving and efficacious, than it is to be feared is often the case, from the superficial and hasty manner in which they are too commonly performed.

Be that as it may, he will be thankful to Heaven, if any thing contained in the following sheets shall

shall contribute somewhat to assist the devout, to inspire the young with the love of virtue, knowledge, and religion, and to improve a taste for these where it is already formed.

* * * * *

The greater part of the above had been written but a few days, when the author was seized with a dangerous fever, from which he is now, by God's blessing, recovered. On this occasion, he presumes, there can be no reason why he should conceal, what every sentiment of pious gratitude prompts him

him to speak out, that during his illness he saw with new evidence, and felt with unusual force, the necessity and advantage of cultivating in himself, as well as the peculiar importance of recommending to others, the principles and affections expressed in these Addresses. He need not say, that pain and sickness are trying situations, and that the prospect of dissolution is a very serious one. But surely, if there be any conduct in life that merits the name of Wisdom, it is to secure unfailing sources of comfort in those events; and above all to take care, that when the last
 expe-

experiment comes to be made, it shall be found a safe experiment; since, if it should prove otherwise, it cannot be repeated; the miscarriage would be final, and the loss irreparable.

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ADDRESS I.

O N

A VIEW OF THE SEA.

I.

FROM this Temple, seated on a lofty cliff, and open on every side, to behold the beauty and grandeur of thy works, almighty Maker, from this terrestrial temple, permit an humble, but delighted worshipper, to lift his heart and voice towards thy glorious sanctuary in heaven. Vouchsafe to receive his Address, proceeding from no hypocritical lips, but from a deep

B

and

2 ADDRESS I.

and reverential conviction of thy
 august presence, Thou all-perva-
 ding Deity. Pardon whatever thy
 pure eyes discern amiss in thy frail,
 offending creature, whose only
 trust is in thy infinite mercy; and
 raise his thoughts to the elevation
 of his theme.

II.

In this place of security, I view
 unaffrighted, though not unawed,
 the majestic Ocean spread out be-
 fore me. Stupendous image of thy
 power, omnipotent Creator; nor yet
 less of thy benevolence, universal
 Parent! Was it not formed by
 Thee,

Thee, to unite in bonds of mutual intercourse thy wide-extended family of mankind; to carry through various and distant nations the respective productions and discoveries of each, to relieve or diminish their mutual wants, and disseminate the blessings of knowledge and humanity unto the ends of the earth?

III.

I lament before Thee, heavenly Father, that this illustrious instance of thy goodness hath, by the depravity of men, been often perverted to far other purposes. How often,

4 ADDRESS I

alas! is it made subservient to the worst designs of avarice and ambition, to wicked policy, hostile invasion, and desolating war! Praised be that divine Revelation, which opens a prospect into better days. "Let the floods clap their hands, "the multitude of the isles shout "for joy, and the inhabitants of "the world break forth into singing." The great Messiah's kingdom will come, in all its plenitude of happiness. Sin and sorrow will flee away; injustice and oppression give place to righteous laws and good government; and freedom, truth, and peace, be established
on

on foundations firm as yonder
rocks, broad as that sea, and per-
manent as the everlasting hills.

IV.

When from this height I look
abroad upon the boundless deep as
far as my eye can reach; when
raising it "I consider thy heavens,
" the work of thy fingers;" when
at night, assisted by the telescope,
I more accurately contemplate
" the moon and the stars which
" Thou hast ordained;" when from
a survey so vast and astonishing I
strive to frame the most enlarged
conceptions of thy Creation, and

6 ADDRESS I.

of Thyself, I am lost in the immensity which surrounds me; I am overwhelmed by that infinitude which I can never comprehend; I am utterly confounded at my own littleness, amidst the spacious Universe, and from the depth of self-abasement can only breathe out the language of thy ancient servant,

“What is man that Thou art
“mindful of him, or the son of
“man that Thou visitest him?”

In himself, O Lord, he is nothing, yea, “less than nothing, and vanity.” But by thy favourable regard, whose condescension is equal to thy greatness, he rises

to

to importance and dignity. " For
 " Thou hast made him a little lower
 " than the angels, and hast crown-
 " ed him with glory and honour.
 " Thou madeft him to have do-
 " minion over the works of thy
 " hands: Thou has put all things
 " under his feet; all fheep and
 " oxen; yea, and the beafts of the
 " field, the fowl of the air, and
 " the fifh of the fea, and what-
 " foever paffeth through the paths
 " of the fea."

V.

But who can number the tribes,
 or tell the diverfity of living crea-

8 ADDRESS I.

tures, with which Thou hast replenished this mighty receptacle of waters; fitting all to enjoy their native element, and many to supply a rich and wholesome nourishment for man? May he receive it with thanksgiving, as one of those benefits, that, when placed within his power, were intended to employ his industry, and strengthen him for thy service! Nor would I forget to acknowledge that benignant Providence, which hath in so many other ways rendered the same element conducive to health and comfort, by furnishing stores of salt to season and preserve our food, by
refreshing

refreshing the adjacent coasts with salutary breezes, by invigorating the weak, and restoring the diseased, that bathe in its briny waves.

VI.

Neither doth thy kindness, Father of mercies, stop here. To all the rest Thou hast superadded entertainment for the contemplative mind, in that marvellous variety of things, "both small and great," with which Thou hast adorned the shores, the rocks, and the caverns of the sea; which, the more "they are
 " fought out by such as take plea-
 " sure

“ fure in them,” muft ever be admired the more. And how conspicuous, O God, are thy power, thy wifdom, and thy watchful care, in binding with a girdle of fand the impetuous main; fo that its mightieft billows cannot break through, to overflow the earth, and drown the nations, as at the general Deluge; while the winds and tides, in ever-changing fucceffion, purify its waters, prefent a profpect always new, and further by thy bleffing the beneficial communications of trade and commerce! “ Oh that men would
 “ praife the Lord for his goodnefs,
 “ and

“and for his wonderful works to
 “the children of men!”

VII.

The sky is now serene: the sun
 shines forth in his strength: the
 sea is smoothed into a liquid plain;
 and gentle gales, sporting on its
 surface, waft alike the stately ves-
 sel and the little bark. Preserver
 of mankind, guard them in their
 course, and bring them to their
 desired haven. When arrived
 there, let them not forget to whom
 they owe their safety. And may
 all “who go down to the sea in
 “ships, and see thy wonders in
 “the

“ the deep,” learn to seek thy protection, and fortify their hearts against the dangers that encompass them, not by blind courage, or brutal insensibility, but by “ doing justly, loving mercy, and walking humbly with Thee!”

VIII.

Let the wicked tremble at the terrors of the ocean, lest it swallow them up in its fury, and they sink into a yet more tremendous abyss, prepared by thy justice for the workers of iniquity. But from threatening rocks, and lurking quicksands, from the howling tempest,

tempest, the yawning gulph, and the thick darkness, dreadful to conscious guilt, what have the righteous ultimately to fear? Art not Thou their Father and their Friend? Art not Thou "the God of the sea, as well as of the dry land?" Are not they still within the embrace of thy supporting arm? Thou wilt be their refuge in the time of trouble. Thou wilt save them from impending shipwreck, or deliver them from the midst of its horrors, and guide their enfeebled but grateful steps to the dwellings of Pity, where they shall find shelter and consolation;

or

or else, if it be thy pleasure to set them for ever beyond the reach of calamity and peril, Thou wilt receive their spirits into thy paternal bosom.

IX.

Roll on, ye destined ages, till the plans of Providence are all fulfilled. At length the morning of the resurrection will dawn, when the sea shall give up its prey, and the dead shall rise incorruptible. Happy period! Consummation most devoutly to be wished! Then shall I meet in perfect glory a much-loved and
long-

long-lamented Brother; the stay of his father's house, the comfort of his widowed mother, my counsellor and example in youth; of whom the devouring waves were permitted to bereave us, at the instant that we were rejoicing in hope to welcome his return from foreign lands, full of honour, and rich in accumulated treasures of learning, eloquence, and wisdom. So it seemed good in thy sight, mysterious, unerring Ruler. "Clouds
 " and darkness are round about
 " thee; but righteousness and
 " judgement are the habitation of
 " thy throne." That inestimable
 man

man was "taken from the evil to
 "come." By an end, which ignorance or impatience would have deemed untimely, of what public disasters, and private sorrows, did he not escape the pain of partaking! With what congratulations would his venerable ancestors, and a bright circle of seraphic spirits, hail his enlightened and benevolent soul, on gaining so early the shore of immortality! With what transports, till then unfelt, would his rising faculties join that high assembly, to celebrate the praise of his and their Parent and Lord!

X.

Nor wilt Thou be angry, if emulating such celestial harmony, I presume to add my imperfect note. Art Thou not also my Parent and my Lord, though I am yet "a sojourner on earth?" Deign to receive my humble tribute of love and homage. Accept my warmest gratitude, in particular, for having formed me capable of these contemplations, and inclined my heart to entertain them. Let me never think of thy Majesty but with the deepest veneration; never dare to mention thy name

C

with

18 ADDRESS I.

with rashness or indifference; nor live to become a careless spectator of the beautiful and magnificent objects, in which Thou hast manifested thy perfections with such surpassing glory. May the spirit of devotion, they have at this time called forth, be nourished and increased by frequent reflections on a scene so peculiarly adapted, as that which I behold, to exalt the imagination, and strike the mind with inexpressible solemnity. May I ever study to keep my passions in subjection to the awful Power “ who
“ faith to the Sea, Hither shalt
“ thou come, but no farther: here
“ shall

“ shall thy proud waves be staid.”

And let that irresistible voice which
stills their rage, command every
tumult of my breast into a calm.

XI.

When from the immediate effects
of thy omnipotence, great Creator,
I turn to observe the inferior works
of Men, I would not forget that
divine energy, without which no-
thing noble, useful, or pleasing,
can be accomplished. To this
secret but powerful influence I
trace the proportions, accommo-
dations, and ornaments of the
goodly fabric which now attracts

my attention. The skill that contrived, and the diligence that executed the whole, were from Thee, O God, the giver of every talent, and the inspirer of every virtue. To Thee its Master looks up with reverence. Thy workmanship in Nature Thou hast disposed him to study through all its visible degrees, from whatever is most extensive and sublime, to its most minute and seemingly inconsiderable parts; inconsiderable, only to superficial beholders. To his, and to every eye illuminated by science, and strengthened by the microscopic glass, the smallest are not less distinguished

distinguished than the greatest by the signatures of supreme intelligence. From the delight and improvement attending such occupations, incline him daily to aspire after a higher existence, in which he may "see Thee face to face," and contemplate with unceasing admiration the issues of almighty wisdom and goodness in their Source. While he remains in this state of imperfection, may he ever seek his happiness in the pursuit of truth, in the practice of temperance, in the works of charity, in the pleasures of a Philosopher, and of a Christian! And from these

may he ever derive that sincere satisfaction, which neither opulence, nor rank, nor power could bestow!

XII.

For myself, thy unworthy servant,
 I will bless Thee while I live, that
 in the decline of my days Thou art
 giving me to enjoy the leisure and
 serenity of a peaceful retreat, where
 by pious meditation and fervent
 prayer, a ready submission to thy
 Providence, and a growing complacence
 in thy Works, the constant exercise
 of good-will towards men, and the
 elevating hope of the Gospel, I may
 double my diligence
 to

to prepare for the inevitable hour.
And when it shall arrive, grant,
most merciful Father, through the
mediation of my divine Master and
only Saviour, that I may obtain an
easy passage from this to a happier
region, and be admitted to worship
Thee in the Temple of Eternity.
Amen.

ALPHABETICAL INDEX

to purchase the same for the purpose of
that which is said to be given
to the same for the purpose of
the same of the same Master and
only to show that it may be seen
and to show that it is a happy
and to show that it is a happy
and to show that it is a happy

ADDRESS II.

ON

SALVATION BY CHRIST.

ADDRESS II.

SALVATION BY CHRIST

ADDRESS II.

ON

SALVATION BY CHRIST.

I.

SUPREME of Beings, I have
seen thy glory in thy works; more
especially in the World of Waters
created by thy hand, controuled
by thy authority, and by thy gra-
cious providence directed to ends
the most important and beneficial.
I have also, in the efforts of human
art, seen that omnipotent agency,
which operates through all, without
which

which there is nothing wise and
 nothing strong. Separate from
 Thee, "man in his best estate is
 "altogether vanity," the child of
 weakness, and the heir of sorrow.
 United to thy sovereign Spirit, he
 is solaced; magnanimous, and blest-
 ed; unappalled by danger, and un-
 conquered by distress. "Under-
 "neath him are everlasting arms."
 He shall pass in security "through
 "the fire, and through the water.
 "The water shall not overflow
 "him, nor the fire kindle upon
 "him." Strengthened by thy pow-
 er, and animated by a sense of thy
 favour, he shall triumph over death
 itself,

itself, though assailing him in its most terrible array. The fiercest conflagration, or the blackest tempest, would only convey him sooner to the bosom of untroubled rest in the regions of immortal day. "The ungodly are not so, but "are like the chaff which the "wind driveth away." This wide Creation affords not safety to thy enemies. "If they take the wings "of the morning, and fly to the "utmost part of the sea, even there "shall thy hand find them, and "thy right hand" press them into misery. But who can tell what aggravated woes await the impenitent
beyond

30 ADDRESS II.

beyond the boundary of time?
Who can unfold the horrors of
outer darkness? Ah, may I never
know what it is to fall without hope
under the weight of thy displeasure,
great Almighty!

II.

But how shall I escape it? "I
"have sinned against Heaven, and
"in thy sight," my Father, my
Benefactor, and my God, whom
by numberless ties of duty, grati-
tude, justice, piety, I was bound
to serve and honour. I am over-
whelmed with confusion at the
sight

light of my unworthiness in so pure a presence. This beautiful temple, this noble eminence, the majestic ocean, now assuming its mildest form, and with redoubled lustre giving back the rays of the sun; those exhilarating scenes, that so lately inspired me with gladness, are on a sudden become ineffectual to cheer. To me Nature smiles in vain, when I think of having offended the Lord of Nature. Where shall I look, or whither shall I turn, for relief under the painful recollection?

III.

Propitious Divinity, I behold an object * that instantly consoles me, by calling to my remembrance thy willingness to pardon, and to save. My heart leaps for joy at the name of "thine Anointed, the meek and lowly King of Zion," the loving and beloved Deliverer of mankind. Loudly would I celebrate thy perfections as displayed in this wondrous frame of things: but in the more wondrous work of Redemption they shine with superior splendor, and demand a nobler song.

IV.

* Christ-church in the neighbourhood.

IV.

In Creation I contemplate a world produced from unresisting chaos. In Redemption, I see it recovered from the darkness and disorder of wilful transgression.

“ In the beginning thy Spirit
 “ moved upon the face of the
 “ deep,” and a fair harmonious
 universe arose. “ Thou spakest the
 “ word, and it was done : thou
 “ gavest the command, and it stood
 “ fast.” But how often didst Thou
 speak to finners, and they regarded
 thee not ! They heard unconcerned
 the thunder of heaven ; nor did the

D

melody

34 ADDRESS II.

melody of earth allure them to their duty. While the creatures above and below addressed them on thy behalf, they refused to hearken; till, touched and won by thy tender mercies in Christ Jesus, they yielded to the charm of divine love, and fled from their sins to a forgiving Deity.

V.

Long had they defied the threatenings of thy law, and despised the warnings of the prophets. Miracles of power astonished, but did not reform them. Miracles of deliverance were followed only with

a passing impressi^on. Frequent chastisement was soon forgotten; and infinite forbearance but hardened them the more. At last, “when the fulness of time was come,” Christ appeared, the image of thy benevolence, the minister of thy grace; and a word, a look, from Him, sufficed to melt the heart with contrition, and bend the will into obedience.

VI.

It was not by worldly might, or royal magnificence; by the arts of policy, or the pomp of eloquence; it was not by promising

aught that is of highest estimation
 among the sons of earth, nor yet
 by sparing their corruptions, or
 countenancing their errors; it was
 not by any or all of these, that
 the Son of thy love obtained his
 victories over the minds of men.
 Triumphs among the foolish, the
 sensual, and the proud; triumphs
 gained by means that served only
 to sooth them in their blindness,
 to nourish their crimes, and aug-
 ment their misery; the vain and
 superficial triumphs of a day, he
 left to those that admired and pur-
 sued them. His was a far differ-
 ent design; "to turn men from
 "darkness

“darkness unto light, and from
 “the power of Satan” to the prac-
 tice of righteousness, and the glo-
 ries of immortality. In prose-
 cution of his benevolent purpose,
 he graciously stooped to assume
 our nature, “and make him-
 “self of no reputation.” But,
 as though it were not sufficient to
 veil his original honours with the
 garment of frail humanity, he sub-
 mitted “to take upon him the
 “form of a servant,” to be born
 in the lowest condition, and the
 meanest circumstances; to become
 “a man of sorrows and acquainted
 “with grief, despised and rejected
 “of men, and not to have where

“to lay his head.” Thus it pleased Him, who could have commanded the riches and applause of the world, to throw a shade upon both, that neither might be esteemed by his followers necessary to happiness. And at length, to impress them more deeply with the greatness of humility, the worth of resignation, and the transcendent excellence of divine charity, he voluntarily suffered a painful and ignominious death for their sins.

VII.

“Blessed be he that came in the
 “name of the Lord, to save us;”
 that

that came in thy name, Almighty Father, invested with pre-eminent authority, “ anointed with
 “ the oil of gladness above his
 “ fellows.” To prove his commission from Thee, he performed works which no man had ever performed; “ he spake as no man ever
 “ spake. Grace was poured in-
 “ to his lips.” He convinced and penetrated his hearers by the simplicity of truth: he astonished and awed them by its majesty. The clouds and darkness that rested on a future existence he removed, so far as was expedient for those who were ordained to “live by faith, and

“not by sight.” The retributions of eternity he set before them, in language the most powerful and affecting. Pointing to the narrow but pleasant path of heaven, he earnestly called them to follow him thither. “The broad” but treacherous “way, that leadeth to destruction,” he no less kindly admonished them to shun. The upright however obscure, the penitent however censured by men, he received and encouraged with ineffable mildness and condescension. He comforted them that mourned. “He fed his flock
 “like a shepherd: he gathered
 “the

“the lambs with his arm, and
 “carried them in his bosom, and
 “gently led those that were with
 “young.” His life exhibited a
 pattern of lowliness and goodness,
 of patient affliction and heroic self-
 denial before unseen; and his death
 upon the cross was a sacrifice
 worthy of thy acceptance. There
 he manifested the perfection of
 obedience: there “he suffered, the
 “just for the unjust, that he might
 “bring us to Thee.” By his humili-
 ation “they who humble them-
 “selves shall be exalted:” by his
 atonement they who obey him are
 saved. But, blessed God, who can
 speak

speak the power of his resurrection,
 the grandeur of his ascension, the
 prevalence of his mediation, or the
 triumphs of his everlasting Gospel?
 Who can represent the beauty or
 efficacy of this last and best dis-
 pensation? "It is the doing of the
 " Lord, and marvellous in our
 " eyes." Nor in ours only. Well
 may you, ye spirits of light,
 pry with eagerness and wonder
 into this great mystery. Well
 might you, ye sons of God, ye
 holy and benevolent angels, sing
 together, and shout for joy, at the
 restoration of a fallen Universe.
 " Glory to God in the highest:
 " on

“ on earth peace: good-will to-
 “ wards men !”

VIII.

Merciful Creator, what pro-
 spects rise to my enraptured view!
 “ All old things are done away:
 “ behold, all things are become
 “ new.” The light of truth dawns
 upon the darkest minds, like that
 of the morning on the benighted
 traveller. The lowest disciple of
 thy Son is wiser than the greatest
 teachers of pagan philosophy. The
 sweetness of pardon descends into
 the hearts of the contrite, “ like
 “ rain upon the mowen grass.”

The

The humble and sincere are called to rejoice in the assurance of salvation. The souls of men are renovated by thy Spirit, as the face of the earth is revived by returning spring. The agitations of appetite, and the storms of passion, subside into a sacred calm. Discord and hatred, malice, envy, and mad ambition, vanish before "the Prince of peace." Crowns and sceptres are laid at his feet. All the Charities walk in his train. Virtue is invigorated by faith, and gathers from the Cross wreaths of immortality.

IX.

I am transported with the thought, that, as Christ “ was
 “ delivered for our offences, so
 “ he rose again for our justifica-
 “ tion. He is the resurrection
 “ and the life: whosoever believe
 “ in him, though they were dead,
 “ they shall yet live.” Our bodies,
 now the seat of so many disorders,
 the source of so many snares, the
 occasion of so much toil and care,
 at last the prey of corruption, shall
 one day assume a higher and
 happier form. They shall spring
 from the dishonours of the grave,
 at

at the voice of the Arch-angel, by the power of Jesus; and “we shall be like him, because we shall see him as he is.” We shall dwell for ever in his animating presence; for ever free from pain; subject to sickness, decay, and dissolution no more; arrayed in perfect beauty, secured in perfect innocence; and, by his approving sentence, exalted to felicity unutterable and endless. With such prospects and such hopes, what have thy servants to fear, or why should our hearts be troubled, in life or in death?

But

X.

But ah! my God, how shall those "escape, who neglect so
" great salvation?" Open, I be-
seech Thee, their eyes, to see their
dangerous estate, the necessity of
immediate amendment, the insuf-
ficiency of human aid. Inspire
them with faith in the sovereign
Physician, who alone can cure the
maladies of the soul; till restored
to spiritual health, and filled with
joy and thankfulness, they are
enabled "to run in the way of
" thy commandments." May
such as are ready to sink under
the burden of conscious guilt and
disorder,

disorder, sighing in secret for deliverance, and longing after the pure and peaceful pleasures of religion, perceive themselves supported by the grace of Jesus! Dispose them to accept the invitation of that divine Philanthropist who said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." May they have the happiness to feel that he is "mighty to save!" May they firmly believe, that he is too just to "break the bruised reed," too generous to take advantage of lamented folly,

or

or involuntary weakness, too faithful not to fulfil the word on which he hath caused his servants in all generations to rely.

XI.

For such as, after manifold engagements and solemn vows, have forsaken his service, “denying
“the Lord that bought them, and
“opening the mouths of his
“enemies to blaspheme,” Father of mercies, hear my prayer, and
“renew them again by repent-
“ance.” May they instantly flee the occasions that ensnared them, and, like Peter, weep bit-

E terly;

terly; nor ever cease to cherish
 a tender and ingenuous sorrow,
 till by unwearied supplications, the
 strictest vigilance, and the severest
 self-denial, they are recovered to
 their duty, and to thy favour.

XII.

Permit me also, O my God, to
 intercede for those unhappy men,
 that have to this day rejected
 equally the claims and the offers
 of him who came to redeem them.
 Awaken their attention: conquer
 their prejudices: teach them, be-
 fore it be too late, to consider well
 the danger of opposing his autho-
 rity,

rity, whom Thou hast "set as King
" upon thy holy hill of Zion;"
to whom, for his obedience unto
death, Thou hast "given a Name
" above every name, that at the
" name of Jesus every knee might
" bow, and every tongue confess;"
of whom Moses spake; whom the
prophets long before his appearing
foretold, and to whom the apostles,
that had seen him after his resur-
rection, gave witness; who while
he abode on earth wrought mira-
cles of unexampled power and
beneficence, and when he ascended
into heaven, qualified his minis-
ters to preach and propagate his

Religion among the nations. And where, O Lord, have its adversaries found an institution alike honourable to thy perfections, alike suited to the wants and wishes of mankind, fraught with equal consolation to the penitent and the afflicted, formed alike to render its disciples virtuous and humble, peaceable and gentle, moderate in prosperity, patient in suffering, “stedfast and immoveable, and all ways abounding in good works?” If they have not found, if they cannot find aught to be compared with this glorious light, would they quench it in their rage, and leave in
its

its place shadows and phantoms,
 unavailing conjectures, distracting
 doubts, and endless uncertainty?
 Righteous Heaven, what will they
 do, "when their feet shall stumble
 "on the dark mountains?" Who
 shall comfort them in their last
 agonies? Who shall plead for
 them at the judgement-seat of Him
 whose power they disputed or de-
 fied, whose proffered friendship
 they treated with scorn?

XIII.

And where, alas! shall those
 appear who call him "Lord,
 "Lord, but do not the things

" which he saith ; " false pre-
 tenders to zeal and sanctity ;
 proud and uncharitable " hypo-
 crites, who trust in themselves
 " that they are righteous, and
 " despise others ; enemies to the
 " cross of Christ," who would
 transform it into an instrument of
 unrighteousness, which it was de-
 signed to destroy ; who would
 make Him " the minister of sin,
 " that died to redeem them from
 " all iniquity ? " Searcher of hearts,
 discover them to themselves, in
 their aggravated guilt and wretch-
 edness. Convince them, that their
 pretences are vain, and their pro-
 fessions

feffions impious; that “ without
 “ works faith is dead,” and with-
 out sincerity, religion but a name
 which cannot impose on thy om-
 niscience, and will only draw
 upon them heavier condemnation.
 Spare them, good Lord, to repent
 of their great wickedness, endue
 them with integrity, and teach
 them to “ worship Thee, who
 “ art a Spirit, in spirit and in
 “ truth.”

XIV.

Preserve me, most merciful Fa-
 ther, from hypocrisy, self-deceit,
 and all uncharitableness. Preserve

E 4 me

me from doubting, for a moment, the divine evidence of the Gospel, or distrusting, even in the darkest hour, the wisdom and benignity of its Author. Oh, preserve me from the baseness of denying him on any occasion. And "God forbid that I should glory, save in his cross." By the power of his cross may I be crucified to the love of the world, with all its short unsatisfying vanities! And finally grant, that being reconciled to Thee by his death and intercession, instructed in thy will by his doctrine and precepts, and by his example, promises, and aid conformed to it, I may look up to
thy

thy throne with hope of acceptance, behold the purity of thy nature tempered with paternal grace, revere and love Thee at the same time, admire and rejoice in thy works more and more, and from all I see above, around, and below, rise with increasing ardours of devotion to the Fountain of goodness and of happiness. Amen.

1871
The first of the year
was a very dry one
and the crops were
very poor. The
winter was very
cold and the
spring was very
dry. The summer
was very hot and
the autumn was
very dry. The
year was a very
dry one.

ADDRESS III.

ON

CONTEMPLATION.

ADDRESS III

CONTINUATION

ADDRESS III.

ON

CONTEMPLATION.

I.

DELIGHTED with the blessings and wonders of Creation, transported by the yet higher wonders and blessings of Redemption, my soul would ascend with fresh aspirations to Thee, O God, the Origin of both; to Thee, the greatest and best of beings, the greatest because the best; from whom alone proceeds whatever is good and great;

great; to whom, therefore, be all the glory from all thy reasonable offspring. To praise Thee, thou Sovereign Parent, is surely the most becoming exercise of reason; and they are the happiest who perform it most worthily; the bright assembly of saints and seraphim, who circle thy throne rejoicing, and with unbroken harmony celebrate thy perfections. Fain would thy servant here below anticipate their joys. Fain would he learn their language, and join, however feebly, their elevated chorus, "The Lord
 " God Omnipotent reigneth; Hal-
 " lelujah!"

II.

Compassionate Father, forgive the languor and unevenness with which my spirit, pressed down by the weight of mortality, attempts so high a service. Ah, that my heart were in better tune, and more alive to gratitude, love, and admiration, to the noblest affections of every mind in unison with the melody of Nature, and of Heaven! Almighty Maker, assist my weak endeavours. Let no jarring passion disturb my thoughts. Teach me to correct every irregular movement, and diligently to cherish
that

that spirit of pious Contemplation which sooths the breast into serenity, supplies devotion with its amplest strains, and lifts the faculties to him who gave them.

III.

What shall I render to Thee, O Lord, for the exalted satisfaction of tracing thy attributes in this capacious Universe, for the transcendent privilege of walking with Thee, amidst the glory of thy works? Dispose me more attentively to study, though I can never fully comprehend, them. Unable as I
am

am, in a survey so immense and so various, to discover the contrivance or the use of many parts, I have yet abundant cause to believe that they are worthy of their Author; such consistency of design, such consummate wisdom, such boundless goodness are conspicuous in all the rest! I rejoice in the reflexion, that the farther enquiry is extended by the largest and most enlightened minds, they meet yet brighter marks of intelligence and benignity, and are more fully convinced that those appearances which the ignorant and the discontented have censured as

F blemishes

blemishes in the plan, or defects in the execution, are to be numbered among the strongest demonstrations of thy skill and care, almighty Architect. But, O my God, if views, which this limited state of humanity renders at the utmost imperfect, yield so much delight, what will it be when every remaining cloud, that now obscures thy workmanship, shall vanish, and the light of eternity, breaking forth on our transported eyes, shall give us to behold it in all its magnitude and splendor?

IV.

The whole Creation is full of Thee. Forbid that the beauty, or diversity which it displays, should become a veil to hide Thee from my sight, where, "by the things that are made, thy power and Godhead may be clearly seen." Where, for the trial of my faith, Thou art pleased "to hold back the face of thy throne," may I still perceive the influence of the present Divinity, and still adore the great Supreme! When from that elevated throne I am favoured with the radiations of light and mercy,

may I lay myself open to them with thankfulness, humility and meekness!

V.

“Where is the wise? where is
 “the scribe? where is the disputer
 “of this world?” Thou hast shown
 me, O Lord, that “professing to
 “be wise, they become fools.”
 Their confidence abuses their understanding. Beguiled by the glare of novelty, and fired by the ambition of fame for freedom of thought and discernment above others, in matters where docility and diffidence are chiefly required, they
 turn

turn from the sober pursuit of truth, and are led away into pernicious errors. “ The heavens
 “ declare thy glory; and the fir-
 “ mament sheweth thy handy
 “ work. Day unto day uttereth
 “ speech; and night unto night
 “ teacheth knowledge.” The eloquence of Creation, proclaiming thy greatness, and pleading for thy rights, is heard and understood by the honest but unpretending believer, by the self-denied and single-hearted worshipper. Neither the illiterate hind, nor the untutored savage, have been wholly insensible to the language of Nature.

ture. But the ungodly man, who is "spoiled by vain philosophy," and perplexed "by the oppositions of science falsely so called, stoppeth his ear like the deaf adder, and will not hear the voice of the charmer, though charming never so wisely." Misled by the cavils of infidelity, and lost in the maze of metaphysics, he wanders for ever in a dark and crooked path, farther and yet farther from the streight and chearful road that leads to everlasting day.

VI.

Save me, Heavenly Father, from the boasted benevolence of those,
who,

who, while they promise liberty from the shackles of superstition and prejudice, are labouring to overthrow every principle, which Thou hast established among mankind as the foundation of their virtue and their happiness. Deliver me from the false pretexts of those whose "tender mercies are cruelty;" who would rob the fainting spirit of its richest cordial, tear from the children of sorrow their most powerful support, and leave without reward or expectation the generous toils of the true patriot, the useful and arduous researches of the devout philoso-

F 4 pher,

pher, the patient conflicts and heroic sacrifices of the follower of Jesus. May I ever regard with abhorrence their impious system, who would transform this beautiful and glorious Universe into a scene of desolation, by excluding thy creative energy, and banishing that sovereign Presence which directs, enlivens, and adorns it! Defend, I beseech Thee, every virtuous mind, and every unwary youth, from the deceitfulness of all that are wickedly striving to undermine and destroy “ whatso-
 “ ever things are just, and true,
 “ and venerable,” and holy among
 “ men;

“men;” whatsoever things can en-
dear them to each other as mem-
bers of thy family, or recommend
them to Thee as subjects of thy go-
vernment; whatsoever things be-
come their dignity and their hopes
as immortal beings. Inspire them
with an utter and unabating detes-
tation of that depravity, which, not
contented to disturb the peace and
order of human life, seeks with
frigid argumentation, deliberate
subtilty, or wanton mirth, to damp
and degrade the heaven-born soul
that was made after thy image,
and at last to sink it with all its
faculties

faculties and honours into the fearful abyfs of Nothing.

VII.

But, blessed Creator, is it indeed possible that fuch indignity to Thee, fuch infenfibility to the deareft interefts of human kind, fhould be found in creatures called Rational? Alas! who can tell to what ftrong delufions thofe may be abandoned in thy righteous judgement, who fo prophanely pervert the invaluable gift of reafon, who turn it fo audaciously againft the Giver? Moft truly hath thy word declared, that “ the Fool hath faid in his
“ heart,

“ heart, There is no God.” In his heart the malady begins. “ Through the pride of his heart, he will not seek after Thee.” Thy justice is offended, and he is conscious of his danger. He secretly hates the Power whom he dreads. His evil passions, whether more open or disguised, increase his aversion to thy laws. Thence he is eager to question thy existence. He wishes and strives to disbelieve it. He wishes and strives in vain. However he may argue, whatever he may boast, chilling apprehensions will arise: spectres of horror will haunt him in the silent watches of the

the night: they will pursue him at noon-day: in the midst of society they will poison his pleasures; nor will the voice of laughter, or the face of gaiety, prove him to be free from inward anguish. His conscience takes part with Thee. "Thy terrors make him afraid:" thy thunder startles, thy lightening flashes conviction into his soul. Although in his folly he "makes
 "a mock of sin, and utters great
 "swelling words of vanity;" when pain, and grief, and sickness, and decay come upon him, where shall he hide from thy displeasure? Whither shall he flee from himself?

One

One resource, one dreadful resource, he hath long endeavoured to hope may yet remain; that when the last messenger arrives, he shall escape in night eternal.

VIII.

Merciful Deity, is there then no other refuge for this man, no better shelter? Permit thy sinful servant, who hath "tasted and "seen that Thou art good," to implore thy pity for a fellow-creature that little thought, when he entered on "the error of his "way," how far it might entice him from truth and happiness!

Spare

78 ADDRESS III.

Spare him, O Lord, spare him to repent, if it be not yet too late. Change his heart by thy almighty Spirit, if consistent with the laws of thy righteous government. Would there not be "joy among the angels that are in heaven," if by an extraordinary contrition, and a triumphant faith, this very man were made a trophy of peculiar grace?

IX.

But however thy infallible wisdom may determine respecting him, and offenders of his enormity, hear me,

ADDRESS III. 79

me, Parent of benevolence, Oh
 hear me, when with redoubled fer-
 vour I beseech Thee to guard the
 young and the ingenuous from the
 snares of unbelief. Lead them
 forth into the lovely and instructive
 walks of Nature. Dispose them to
 view, with the serious collected eye
 of Contemplation, the spacious
 earth, the boundless sea, the awful
 rocks, the lofty hills, and the
 fruitful valleys; the fields, the
 flocks, and the herds; the springs
 and the rivers, with "the green
 " pastures by the still waters;" the
 solemn woods and groves; the
 chearful garden adorned with trees,
 and

and herbs, and flowers, "after their
"kind;" the smiling sky, and yon-
der refulgent sun. In these may
they learn to admire thy perfec-
tions! And when from these they
look upon themselves, and see how
"wonderfully they are made," and
feel what multiplied delights Thou
hast given them to know, may
they reflect with gladness that they
live not in a forlorn and fatherless
world, but in a Creation over
which the Creator presides; may
they acknowledge with gratitude
and devotion, that "Thou art
"in all, and through all, and
"over all, God blessed for ever,"
and

and for ever inclined to bless thy children.

X.

Heavenly Father, what satisfaction is his, who, often withdrawing from the tumult of business and the noise of folly, flees to the sanctuary of divine Meditation, there recovers the composure of his mind, enjoys undisturbed tranquillity, and tastes that peace of thine “ which
“ passeth all understanding!” What improvement, when in the silence of the passions he hearkens with profound attention to thy Voice within him, prompting each pious

G thought,

thought, each charitable deed, each ardent desire after immortality!

What elevation, when conversant with the order and beneficence displayed on every side, he is taught to admire, and admiring to copy them, till he becomes like Thee, "holy as Thou art holy, and
"merciful as Thou art merciful!"

XI.

But, alas! it grieves me to look upon the multitudes immersed in sensuality, enslaved to covetousness, or by constant dissipation become incapable of thought.

"They regard not the operations
" of

“ of thy hand.” Created by thy
 power, they say not, “ Where is
 “ God our Maker?” Sustained
 by thy providence, and “ loaded
 “ with thy benefits,” they pay Thee
 no tribute, “ neither are they
 “ thankful.” The beasts of the
 field, and the fowls of the air, have
 more feeling than they. “ The
 “ ox knoweth his owner, and the
 “ ass his master’s crib: but they
 “ do not know, they do not con-
 “ sider.” The lark that mounts
 towards heaven, with implicit
 gratitude chaunting thy praise,
 “ the birds that sing among the
 “ branches,” straining in sweet

emulation to warble forth the joy with which Thou hast inspired them, upbraid those sons and daughters of men, who neglect to join in the symphony. Father of spirits, awaken them to reason, and to duty. Show them the emptiness of sin, and the wisdom of religion. Oh, persuade them that those alone are in the path of happiness, who seek it in glorifying Thee, in doing good, and retiring, when they may, from the vanities of life, to contemplate in sacred solitude the manifestations of divine perfection.

XII.

How truly delightful to break away from clamour, confusion, and discord, into a calm retreat, and there to harmonise with Nature, and with Thee her God! What relief to the burdened and pensive mind, there to drop its cares, to shake off for a while those anxious thoughts that too often entangle and depress it, and “as with the “wing of an eagle to mount up” to the serene region of pious hope and self-enjoyment, from thence to look down upon the lessening world, to pity the distraction of its

G 3 lovers,

lovers, and triumph in the portion
of the righteous!

XIII.

From privileges like these, thy
servants, O Lord, return to the of-
fices of social virtue with renewed
activity and vigour, acquire a greater
superiority to the temptations of
their state, and are armed to meet
its difficulties and dangers with
firmer resolution. Thus I read
in thy holy word, that when the
pious and benevolent labours of
the day were past, "Jesus went up
"into a mountain apart to pray."
And thus it was, that by conver-
sing with Thee, remote from inter-
ruption,

ADDRESS III. 87

ruption, and nearer to thy seat of Majesty in that sublime retirement, his soul derived new strength, lay open to the fullest emanations of thy paternal favour, and glowed with fresh ardour of zeal and charity to go about doing good, to teach, to suffer, and to die for mankind.

XIV.

But, O my Father and my God, where shall I find language or conceptions adequate to thy ineffable love, in the Redemption of the world by Jesus Christ, that last and brightest discovery of thy at-

G 4 tributes,

tributes, that divinest object of human or angelic study? Here, indeed, all my faculties are swallowed up in wonder, veneration, and joy. Here my heart is overwhelmed with speechless humility and thankfulness; and while I adore in silence this unequalled mystery, I would "behold in it, " as in a glass, thy glory;" till by its transforming power I am "changed into the same image," prepared to "see Thee as thou art," and through the intercession of my Saviour received to the Contemplations of Heaven. Amen.

ADDRESS IV.

ON

PROVIDENCE.

2

ORDER
OF THE
COURT

ADDRESS IV.

ON

PROVIDENCE.

I.

ALMIGHTY and most merciful
God and Father, whose work-
manship in Nature I have beheld
with pleasure and admiration,
whose clemency to Mankind hath
filled me with gratitude and joy
unspeakable, whom to contem-
plate I have found the sweetest
and sublimest exercise; I would
again lift my soul to Thee: I would
again

again adore thy perfections: I would rejoice in my relation to the Parent of men and angels, as a member of thy intellectual family, living under thy superintendence, and formed with capacities to know, to love, and to worship thee for ever. Nor would I cease to triumph more especially when I call to mind the exalted honour thou hast conferred on the children of Adam, in sending thy illustrious Son, "the Heir of all things, the Prince of life, and the King of glory," to redeem them.

II.

“All thy works praise thee, O
“Lord; and all thy saints bless
“thee.” Yet multitudes of human beings continue silent and fullen amidst the united celebrations of heaven and earth. Thou hast created all things in number, weight, and measure. Yet sinners regard not the marvellous production; or if at any time they are amused with its beauty and magnificence, they forget to acknowledge its Author. Fed by thy bounty, they abuse it. Enriched by thy treasures, they employ them
to

to thy dishonour. Protected by thy government, they live in the violation of its laws. And though thou hast magnified thy Mercy to the penitent by Jesus Christ, they harden themselves against his most gracious offers, and set at nought all thy counsels for their salvation. "Yet these are the ungodly that "prosper in their way," while the righteous man is bowed down with calamity, and sunk in sorrow. Thence they are elated with pride; virtue and piety are held in derision, and thy Providence is denied or blasphemed. Incomprehensible Jehovah, where shall I find a path
to

A D D R E S S IV. 95

to conduct me through this maze?
Or how shall I maintain, in the
hour of trial and temptation, a
stedfast belief of thy wisdom, an
unshaken affiance in thy good-
ness?

III.

Of thy august administration,
which includes the Universe, and
enters into eternity, it hath pleased
Thee, the Maker of us all, that in
this dawn of our existence we should
discern but a little portion. We
perceive not the mutual influence
and close dependance of the infi-
nitely

nately diversified parts, the general combination and mighty effect of the whole. But far from complaining of thy procedure, it becomes us to venerate and praise Thee the more, for thus checking the boldness of presumptuous men, teaching thy children deeper humility, and calling forth into higher exercise their faith and resignation, that in due time they may receive a more abundant reward.

IV.

But while the secrets of thy government are inscrutable, and objects

jects only of silent awe, Thou wilt not be offended, indulgent Father, if, in the sober use of that understanding which Thou hast bestowed, I meditate on the things which thy condescension hath revealed. From the wisdom and fitness I am enabled to discern in the latter, I cannot but entertain a persuasion that the rest are also fit and wise. From the regularity so visibly predominant in thy Creation, I am led to infer the prevailing order of thy Providence, notwithstanding the apparent inequalities which my narrow capacity cannot fully explain. By the connexion of causes

H

and

and effects, the consistency of design, the simplicity of execution, and the similarity of events, observable from generation to generation, I am taught to conclude that "the Lord our God is One God;" that Thou beholdest all things from the beginning unto the end, and disposest them continually according to the immutable counsels of thy will. It fills my heart with peculiar gladness, when I reflect on the conspiracy of thy works and ways to the greatest good, though frequently opposed by the follies and corruptions of men: nor can I conceive

a thought more satisfactory to reason, more acceptable to Thee, or more consonant to the declarations of thy Word, than this that Thou art carrying on, through the succession of ages, a glorious scheme of rectitude and benevolence, for the reformation of transgressors, and the comfort, improvement, and final felicity of thy loyal subjects.

V.

When, in the course of thy administration, Thou see'st meet to depart from the ordinary tenor of

H 2 those

those laws which Thou hast fixed for the regulation of human affairs, forbid that I should therefore question thy wisdom or equity. By such dispensations Thou art pleased to rouse the attention of mankind, and impress a sense of their dependance on Thee, of the uncertainty adherent to temporal enjoyments, and the necessity of chusing a portion beyond the reach of accident or time. Were the race always “to the swift, and the battle
 “to the strong, riches to men of
 “understanding, and favour to
 “men of skill;” who, O Lord, would implore thy assistance, or
 thank

A D D R E S S IV. 101

thank Thee for success? Where is the man who might not, in the moment of triumph, be tempted to forget thy co-operation, and to say in his pride, "By the power of my hand," or the sagacity of my counsels, "I have gotten this?"

VI.

By whatever means prosperity falls to the lot of any, Thou, O God, art still to be acknowledged, and Thou alone adored. Nature is but another name for thy omnipotent working; and whether by the established methods of thy Providence,

or by thy particular intervention, its designs are accomplished, every ground of boasting is excluded from the creatures whom Thou hast made. Their sufficiency is only of Thee. They "have nothing, which they have not received." They can do nothing, but by the ability which Thou hast lent them; and when Thou art pleased to withhold thy concurrence, their strength is weakness, and their wisdom is folly. Yet, O Thou great First Cause, what room were left for diligence or discretion, for study, foresight, or contrivance, for active virtue or
just

just approbation, did not events most commonly correspond to the probability of those inferior and secondary causes which Thou hast appointed? "That no flesh might "glory in thy presence," Thou makest thy arm to be often seen, in bending the affairs of men into a direction contrary to their views and expectations; but that thy servants might not bury their talents in the earth, Thou hast encouraged them to hope, that Thou wilt prosper their faithful and prudent endeavours, or render "a little which the righteous "man hath, better than the riches

“ of many wicked;” promising at the same time to crown them in the end with immortal honour.

VII.

When men dispute the truth of a particular Providence, as unworthy of Thee, and inconsistent with the general order of thy proceedings, their thoughts are narrow; and their objections vain. They forget that it was easy for thy wisdom, from the beginning, to include in thy comprehensive plan, whatever occasional dispensations might in the progress of ages seem fit to thy rectitude or thy goodness.

They

They forget, that those dispensations are doubtless calculated to carry on the same benevolent and righteous ends, for which the prevailing constitution of thy government was originally devised. They forget, that the hearts of all are in thy hand, and that by the immediate influence of thy Spirit, or the subordinate agency of mortal or immortal instruments, Thou canst turn them whithersoever Thou wilt, in a manner productive of measures and events connected with the welfare or chastisement of thy subjects, at the instant that they feel themselves free. Great
God,

God, what solicitude to please,
what fear of offending Thee,
what thankfulness for every merciful
interposition, and every gracious
assistance, should not these
considerations inspire? What fervent
prayers for thy continued
protection and aid? Oh defend
me, thy feeble servant, from such
calamities as might overwhelm
my nature; or let thy powerful arm
support me under them; and keep
me, I beseech thee, from such temptations
as might seduce my steps
from the path of integrity. So
dispose and govern my heart, that
I may think, and act, and live,
as

as in thy presence, with a sacred regard to thy authority, and never wilfully sin against Thee.

VIII.

If there exists a man who deliberately disbelieves thy universal sway, Thou sovereign and eternal Ruler, surely his reason is blinded by pride; surely his heart is frozen with indifference. “He loveth darkness rather than light, because his deeds are evil,” or his dispositions corrupt. What docile and virtuous spirit would not rejoice to read Thee in the great expanded volume of thy Works; or to follow

follow Thee in those beautiful ways of truth and goodness, in which Thou art leading thy children to the land of perfection? Who, that is conscious of his high original, would not tremble at the apprehension, that the World around him was destitute of an all-informing and all-presiding Mind; that he himself was the sport of unmeaning chance, or the slave of fatal necessity? O my Father, what were I, thy weak and indigent creature, without thy aid; or whether should I go for consolation, if I could not apply to Thee; if the joy that now warms my bosom were

were extinguished by the fear, that he who made the World hath forsaken it? Where is the vaunted force of intellect; where the pretended dignity of soul, that can harbour a thought so unnatural and incongruous, so dishonourable to reason, so degrading to humanity?

IX.

“ He that formed the ear, shall
 “ he not hear? He that formed
 “ the eye, shall he not see? He
 “ that teacheth man knowledge,
 “ shall himself not understand?”
 Blessed Creator, can I believe,
 that

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that having brought into being this wondrous Universe, and stored it with inhabitants capable of everlasting communion with Thyself, can I believe that Thou wouldst abandon them to the blind indeterminate impulse of what the ungodly and the unthinking call Fortune, which, like every other idol, is nothing? Can I believe, that having inspired our earthly parents with a tender and unwearyed solicitude for the welfare of their offspring, Thou, "our Father who art in heaven," wouldst leave us alone in a condition so full of danger?

X.

X.

Because we are surrounded with danger, because we are subject to distress, shall we doubt of thy wisdom, or of thy care? Among ten thousand worlds which Thou hast made, what right have we to suppose that ours should be the best? Or, because there may be many better, shall we presume to say that ours is not good? What claim had man to be placed in a state of unalterable virtue, or of unabated satisfaction? What should hinder thy omnipotent hand from producing, through the wide ex-
panse

112 ADDRESS IV.

panse of Creation, an endless diversity of intellectual beings, with proportionate degrees of power and enjoyment, where those that are inferior must necessarily be defective, but where all contribute to the sum of good? Shall men here below deem themselves unhappy, because their happiness is not complete, because Thou hast formed them men, and not angels? Which of thy creatures hath cause to complain, if, all things considered, his existence is a blessing, or may yet be rendered such; as surely it may, if he is not greatly wanting to himself?

XI.

XI.

When was the righteous man utterly forsaken, without a friend to comfort, or a hand to help him, without the testimony of a good conscience, or a cheering ray of hope from heaven? Weeping may endure “for a night: but “joy cometh in the morning.” The night may be long, and dark, and wearisome: but the morning will be more welcome; and the tears that were shed will increase the joy, like that of “clear “shining after rain,” or the sweetness of a peaceful sky, when the

I tempest

tempest is over and gone. Relief from pain or poverty, from sickness or despondence, merciful Lord, how transporting! When doth gratitude glow with a stronger flame, or praise ascend to thy throne with higher ecstasy, than in the moment of unexpected deliverance? .

XII.

Yet why should deliverance not be expected, if it shall be thy pleasure to send it, and at the moment which Thou hast fixed? Or why should it be sooner desired? Art not Thou the unerring Disposer?

Is

Is it not " written in the volume
 " of thy book," that " light is
 " sown for the righteous, and
 " gladness for the upright in
 " heart; and that in due time
 " they shall reap, if they faint
 " not? The mountains may de-
 " part, and the hills be removed:
 " but Thou wilt not suffer thy
 " faithfulness to fail; nor a word
 " that Thou hast spoken for the
 " consolation of thy people, to
 " pass away till all be fulfilled."

Everlasting Father, let not me faint
 when I am corrected of Thee: let
 not me make haste, how long
 soever relief may be delayed, or

I. 2. success

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success withheld: but persevering in my duty, and the use of those means which Thou hast appointed, may I wait with patience the evolutions of thy Providence, and the accomplishment of thy Promises in their season!

XIII.

That "every thing is beautiful
"in its season," Thou hast taught
me by Scripture, and I perceive
from observation. The variety of
Nature, and the vicissitudes of life,
the succession of day and night,
of seed-time and harvest, of labour
and repose, of youth and age,
health

health and disease, trouble and gladness, I regard as the benevolent disposition of infinite wisdom. Such, Thou knowest, is the frame of the human mind, that a constant uniformity of state would sink it into languor, dull the operations of reason, and deaden the spirit of action. Such, Thou knowest, is our weakness, that even thy greatest blessings might often cease to delight or improve us, if possessed without interruption. How seldom, alas! is their value duly estimated, until Thou hast taken them away! Such, withall, is thy gracious constitution of things,

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that those scenes of Creation which please us the least, are productive of good; and from every condition, even the most distressful through which we are called to pass, we may by prudence and piety still derive advantage.

XIV.

In the verdure, flowers, and freshness of the spring, in the warmth and splendor of the summer, in the joy and exuberance of autumn, “how great is thy goodness, how great is thy beauty,” Thou God of the Seasons!

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sons! How awful thy majesty in the
forms of winter! I view with appre-
hension its black impending clouds.
“ Who can stand before its cold?”
I fly from its gloomy rigours to the
sheltering roof, the chearful hearth,
and the enlivening companion.
In the mean time the rigours and
forms of winter are by thy direc-
tion, almighty Father, preparing
the way for the pleasures that suc-
ceed. The wearied powers of
vegetation are rested, in order to
resume their wonted vigour. The
burdened air is unloaded of its
vapours. “ Thou givest snow
“ like wool: Thou scatterest the

" hoar frost like ashes: Thou cast-
 " est forth thy ice like morsels,"
 to nourish and chasten the earth.
 They fulfil thy commission. " Thou
 " sendest out thy word, and meltest
 " them: Thou causest thy wind
 " to blow," and they vanish, but
 leave behind them an ample sup-
 ply of vital spirit and vivifying
 moisture. The face of Nature is
 renewed: " Thou bledest the
 " springing of the ground: Thou
 " causest the grass to grow for the
 " cattle, and herb for the use of
 " man." The woods sing: " the
 " little hills rejoice on every side."
 All is mirth, and melody, and
 bloom,

bloom, and fragrance, and animating soul. The eye of Contemplation kindles into rapture, and the heart of the husbandman is elevated with hope. The light and warmth of summer, its softening showers and balmy influence, conspire to feed and ripen the fruits of the earth. "Then cometh the harvest" in all its plenty, and "Thou crownest the year with thy goodness." Thus all things move as Thou art wisely pleased to order, for the benefit of thy family; and even the most angry and threatening elements are transformed by thy power into instruments of happiness.

XV.

Here, O Lord, I see an emblem of thy moral government. “No
“ chastening for the present seem-
“ eth to be joyous, but grievous:
“ nevertheless afterward it yieldeth
“ the peaceable fruit of righteous-
“ ness” unto them whom Thou
hast taught to improve it. Thy
servants in all ages have acknow-
ledged that “it was good for them
“ they were afflicted.” Then they
“learned thy righteous judge-
“ments:” then they saw their folly,
and confessed it: then they felt
the vanity of worldly wishes and
enjoy-

A D D R E S S I V . 123

enjoyments, the weight and importance of eternal things. Their resolutions for thy service were more stedfast, their petitions to thy throne more frequent and earnest, their sense of thy presence more devout and awful. How dangerous, alas! is the sunshine of affluence! how ensnaring the music of flattery! how prone the mind of man to be dissolved and corrupted by long-continued ease! Blessed calamities, that humble pride, that purify the passions, that curb each inordinate appetite! Blessed disappointments, that meet the heart in its wanderings, and
bring

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bring it back to Thee, the only centre of rest! How happy, when the spirit of contrition, by piercing the soul with grief and fear on account of its transgressions, prepares it for the comfort of pardon, "the light of thy countenance," and the songs of praise!

XVI.

As the feelings of joy dispose me to "rejoice with them that rejoice," so by the experience of sadness I am prompted to "weep with them that weep." And, merciful God, how precious is the
tear

tear of sacred sympathy! how sweet beyond the highest luxury that selfishness can taste! But where were the charm of mourning for another's woe, if all were prosperous? And where were the exercise of mild forbearance, if all were wise; of unwearied goodness, if all were grateful; of patient zeal, but for "the contradiction of sinners," and the obstinacy of the erroneous, the prejudiced, the unbelieving? What place would be found for the triumphs of Christian forgiveness, without the provocation of injury; of Christian magnanimity, without the assaults of malice, or the under-

underminings of fraud, the falsehood of calumny, the rage of anger, or the insults of pride?

XVII.

Thus "it became Thee, O
 " Lord, by whom are all things,
 " and for whom are all things,
 " in bringing many sons unto
 " glory, to make the Captain of our
 " salvation perfect through suffer-
 " ings, from the contradiction of
 " sinners against himself." Thus
 it was that he himself learned obe-
 dience and compassion. " Ha-
 " ving been in all things tempted
 " like

“ like unto his brethren, he
 “ knows how to pity and succour
 “ them that are tempted.” But
 who can set forth all his praise?
 “ He was fairer than the children
 “ of men;” the brightness of “ thy
 “ glory, and the express image”
 of thy essence, arrayed in the mild
 attractions of humanity. Holy,
 “ harmless, undefiled, and separate
 “ from sinners,” he was yet their
 physician and their friend. The
 multitudes followed him with
 grateful astonishment. The Scribes
 and Pharisees who sought their
 praise, beheld him with envy. In-
 flamed at last to madness, “ they
 “ took

“ took counsel together, and kill-
 “ ed the Prince of life.” But he
 conquered when he fell. “ By
 “ dying he overcame death, and
 “ him that hath the power of
 “ death,” the destroyer of man-
 kind. By dying “ he spoiled
 “ principalities and powers, and
 “ made a show of them openly,
 “ triumphing over them on his
 “ Cross.” By rising again on the
 third day, “ according to the
 “ Scriptures, he led captivity
 “ captive, and received gifts for
 “ men; that God the Lord
 “ might dwell with us” upon
 earth; and when the days of our
 mor-

mortality are ended, we might dwell with Thee in the heavenly Paradise. So it pleased Thee, righteous Father, that while the kingdom of darkness plotted against "the Holy One and the Just," the kingdom of light should prevail, and the "crafty be taken in their own snares."

XVIII.

Aspiring to the throne of power, a host of Angels transgressed and fell. Stung with disappointment, and instigated by rage, their leader seduced by disobe-

K dience

dience thy creature Man. Thence
 arose the contagion of vice and
 sorrow here below. "By one
 "man sin entered into the world,
 "and death by sin." Deplorable
 change from the purity and hap-
 piness of the first creation! Adam
 was formed by thy hand in the
 perfection of beauty and innocence.
 He was placed by thy favour in
 a garden of delight. The new-
 born earth smiled around him;
 its inferior inhabitants joyed in
 his gentle dominion; and he was
 blessed with an intimate converse
 with Thee: but, left to the freedom
 of his own will, without which
 his

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his integrity could not be proved, nor his piety acceptable, he fell into the snare of the Devil, who pined at his felicity, and sought to mar thy workmanship. Ingrateful but unsuspecting man disobeyed; and all was guilt, and dissonance, and shame, and despair. The tempter exulted in his victory. Thou sawest the poor offender in his low and lost estate. Thy bowels melted over him. Thou wouldest not suffer him "to go down to the pit" without a ransom. Thy arm interposed to raise him up, and cover with confusion his and thy enemy. "The

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“Seed of the Woman” was promised to “bruise the head of the
“Serpent.” And here, even here,
Father of mercies and Friend of
mankind, began the matchless
scheme that was to fill the Uni-
verse with praise and wonder.
Had the parent of our race pre-
served his allegiance, the glories
of Redemption had not been dis-
played: the miracles of thy wisdom
and omnipotence, in producing the
greatest good from the greatest
evil, had never been seen: Eter-
nity had wanted its richest source
of joy and admiration. “Wick-
“edness shall not stand in thy
“fight,

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“ fight, and Thou hatest the work-
“ ers of iniquity.” But the malice
of Satan, and the sins of men,
it is thy pleasure and praise, who
art the Master of all, to over-
rule for the highest advantage of
thy faithful servants; even as it
was, at the birth of time, to com-
mand order from confusion, and
the resplendent light from prime-
val darkness. “ Great and mar-
“ vellous are thy works, Lord
“ God Almighty: just and true
“ are thy ways, O thou King of
“ saints. Blessed be thy glorious
“ name for ever and for ever.”
Amen.

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A D D R E S S V.

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ADDRESS

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ADDRESS V.

ON

THE SAME.

I.

CREATOR and Lord of all worlds,
I bend before Thee with renewed
veneration, and contemplate thy
attributes with increasing delight.
The more attentively I muse on
the order of thy Providence in
particular, I am taught the more
clearly to regard it as the gradual
execution of a mighty plan, formed
from everlasting in thy all-compre-
hensive Mind; and my heart burns
within

within me, while, so far as my limited faculties extend, I trace this complicated scene to thy sovereign but unerring will, who art the One Great Eternal. I rejoice in the persuasion, that thy greatness can feel no envy; that thy power can fear no impediment; that with thy justice "there is no respect of persons;" that to thy understanding the wisest expedients lie continually open; and that thy goodness will for ever incline Thee to employ them. Above all the rest, I rejoice in the assurance, that thy faithfulness and mercy are

are engaged to make thy dutiful subjects happy.

II.

Wherever indeed, there is a capacity of happiness, all the conceptions I am enabled to form of thy most benevolent nature, convince me that Thou art ready to impart it. I believe, that Thou lovest thy creatures better than they love themselves. I know, that though sin is an abomination in thy sight, “Thou desirest not
“the death of the sinner, but
“rather wouldst that he should
“turn

“ turn and live. A broken heart,
 “ and a contrite spirit, O God,
 “ Thou wilt not despise.” Thou
 art no “ austere Master, reaping
 “ where thou hast not sown, or
 “ gathering where thou hast not
 “ strowed. In every nation he
 “ that feareth Thee, and worketh
 “ righteousness” according to his
 ability, however slender, shall be
 accepted of thy boundless com-
 passion in Christ Jesus, “ whom
 “ Thou hast set forth as a propi-
 “ tiation for the sins of the whole
 “ world,” of those that have not
 heard of him, as well as those that
 have. Who are they that dare to
 lessen the extent of his salvation, or
 cir-

circumscribe the overflowings of thy benignity towards any that follow the light which Thou hast given? "God be merciful to me "a sinner;" and let me never admit a thought of limiting that grace or favour in which I humbly beg to share! Father of mankind, pitifully behold the wide and numerous regions that are at this day overspread with delusion and ignorance, superstition, slavery, and idolatry. Oh, when shall "the Sun of righteousness arise "upon them with healing under "his wings?" In the mean time I rest assured, that "to whomso-
 "ever little hath been given, of
 "them

"them little will be required;"
 and I hear with gladness the gra-
 cious declaration of Him who is
 "the Saviour of all men," that
 "many shall come from the east,
 "and the west, and the south, and
 "the north, and shall sit down"
 "with the" patriarchs and "pro-
 "phets in thy kingdom."

III.

By the faith of thy "exceeding
 "great and precious promises" to
 the human race, I am comforted
 amidst the prevalence of impiety
 and corruption. While I can-
 not but bewail, that "iniquity
 "abounds"

“abounds” under thy righteous
 and benign administration; I would
 not forget, that still there remains,
 and will ever remain, “a seed to
 “serve Thee upon earth;” I would
 not forget, that the number of
 those who “have not bowed the
 “knee to Baal,” is far greater than
 a hasty zeal, or a narrow mind,
 are willing to believe. While
 fools proclaim their folly, and
 profligates “glory in their shame,”
 the upright and the wise leave
 their works to praise them; happy
 to cultivate in the vale of humility
 that divine life which “is hid-
 “with Christ in God,” to cherish
 the

the worthiest affections, and practise the noblest self-denial, from principles the more pure and exalted, as they are unpretending and unseen.

IV.

Whatever just displeasure I may feel, when thy Majesty, O Most High, is affronted by the prophane, and when thy laws are openly violated by daring transgressors; teach me to judge of the decent and the penitent, with that charity which I myself require, to pity their frailties as conscious of my own, to show them that mercy which

which I hope from Thee. "Have
 " we not all one Father? Are
 " we not all members one of ano-
 " ther?" And hast Thou not
 distributed among thy numerous
 offspring the gifts of Nature, the
 blessings of Providence, and the
 graces of thy Holy Spirit, in such
 proportions, and with such mix-
 tures, as at once to lay a founda-
 tion for mutual regard and de-
 pendence, and to demand the exer-
 cise of reciprocal candour and
 condescension? Where, alas! is
 the man who can say that he is
 perfect, or who, if in some respects
 more excellent than his neighbour,

L doth

doth not in others perceive himself inferior? If I, thy poor imperfect servant, am better than the worst, or happier than the most wretched of thy creatures here below, “not
 “unto me, O Lord, not unto
 “me, but to thy name be the
 “glory.” It is Thou alone who hast “made me to differ;” and I entertain with delight the assurance, that in thy judgement of mankind Thou wilt consider with equity and compassion the weakness of their reason, the strength of their appetites, the manifold perplexities of their state, the dangerous and difficult conflicts of mortality.

“Like

“ Like as a father pitieth his chil-
 “ dren, so Thou pitiest them that
 “ fear thee: for Thou knowest
 “ our frame; Thou rememberest
 “ we are dust.”

V.

I will never cease extolling
 Thee, the Best of Parents. “ Thou
 “ art good to all, and thy tender
 “ mercies are over all thy works.
 “ The eyes of all wait upon
 “ Thee; and Thou givest them
 “ their meat in due season. Thou
 “ feedest the young ravens when
 “ they cry unto Thee. Not a
 “ sparrow falls to the ground
 “ without our heavenly Father.

L. 2.

“ The

“ The very hairs of our head are
 “ numbered.” There is nothing
 too low for thy paternal regard, as
 there is nothing too high for thy
 infinite intelligence. From the
 elevation of thy throne, omniscient
 Deity, Thou beholdest, in one
 wide and impartial survey, “ all
 “ nations that dwell on the face of
 “ the whole earth.” In thine eye
 there is nothing great but truth and
 goodness, and nothing mean but
 their contraries. Princes, kings,
 and potentates, however magnified
 by flatterers, or worshipped by
 slaves, are of no account in thy
 sovereign presence, but as the in-
 struments

struments of thy clemency, or of thy wrath. The discords of rulers and the tumults of the people, the convulsion of states and the revolution of empires, cannot change "the purposes of thy heart," cannot distract thy infallible counsels, or for a moment interrupt thy divine tranquillity. Seated on the circle of the heavens, for ever active, for ever calm, Thou sendest forth thy orders through the boundless extent of created being; while "thousand of thousands, and ten thousand times ten thousand" transcendent spirits, "minister before Thee, hearkening to the
L. 3 " voice

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“voice of thy word,” and ardent as a flame of fire “to do thy commandments.” Ah, that I could resemble them in the fervour of their devotion, and the alacrity of their zeal!

.VI.

When from the blessed community above I turn my view to the mournful state of human affairs, I lament the selfishness and jealousy, the cunning and malignity, the bitter envyings and evil speakings, the fierce opposition of opinions, and endless violence of factions, which weaken and disturb society. Nevertheless it yields me consolation

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tion to reflect, that all these are by thy over-ruling wisdom transmuted into good. As, from ingredients of contrary qualities, the art of man extracts, by their mixture and fermentation, the most useful medicines; in like manner, from jarring interests and passions I have seen imprudence corrected, circumspection enforced, and arrogance humbled; the obstinate bent into submission, the slothful roused, the impetuous controuled, the licentious and unruly reduced to decency and order, the faculties of reason excited, superior ability brought into action, and the pas-

five virtues called forth into a more conspicuous field of exercise.

VII.

There, O God, have thy righteous servants been crowned with victory, while their enemies were overwhelmed with disappointment and anguish, in witnessing their superior excellence. When tyrants and persecutors were permitted to embue their hands in the blood of thy saints, they thought, no doubt, to extinguish their names for ever from the earth, and finally to prevail against their Lord, and “thine
“Anointed.” But how were they
put

put to shame, by the heroic patience and invincible fidelity of those pious sufferers! The beholders were struck with the power and splendor of the Christian faith: "multitudes were added to the church:" philosophers admired the wisdom of the Cross; and emperors paid obeisance to the Man that was crucified.

VIII.

Omnipotent Jehovah, never hath thy right arm been more illustriously exalted, than when Thou hast "chosen the foolish things of the world to confound the things
" that

“ that are wise, and the weak
“ things of the world to confound
“ the things that are mighty.” So
it was when Thou sawest fit to propagate the pure Religion of thy Son, by the feeblest instruments, by Publicans and Fishermen, poor, illiterate, despised, unsupported by human aid, opposed by prejudices and errors long and widely prevalent, by interests and authority, wit and learning, in league to baffle their humble labours. Their humble labours succeeded: for Thou wast with them. They sealed their testimony with their blood; and their expiring breath completed
their

their conquest. — What celebrations do I hear! what transporting harmonies! The glorious company of the Apostles praise Thee; the noble army of Martyrs praise Thee. Having “ come out
 “ of great tribulation, they are be-
 “ fore thy throne, and serve Thee
 “ day and night in thy temple,
 “ arrayed in white robes, with
 “ crowns on their heads, and in
 “ their hands palms of victory.”

IX.

We, indeed, may not aspire to their distinguished honours. But
 “ to him that overcometh,” of
 what-

whatsoever rank, Thou wilt assign
a proportionate reward. Nor are
we left alone in the warfare to
which Thou hast called us.

“Thine eyes,” almighty Father,

“run to and fro upon the earth,

“that Thou mayest show thyself

“strong in behalf of them whose

“hearts are upright before Thee.”

And wonderful on many occasions

have been the appearances of thy

hand for their preservation and wel-

fare. Thou hast often, for a season,

suffered them to groan under the

oppression of the adversary. But

in the hour of their utmost need,

“when refuge failed them, and

“no

“ no man cared for their souls,”
 how conspicuously hath thy Pro-
 vidence interposed, not for their
 rescue alone, but for their advance-
 ment to a height which they knew
 not before !

X.

When, for the trial of thy ser-
 vant Job, the enemy of mankind
 was permitted to afflict him, he
 became a spectacle of sudden and
 unexampled calamity. But we
 “ have heard of his patience, and
 “ seen” thy approbation, “ in
 “ blessing his latter end more than
 “ his

“his beginning.” — How admirable, Thou disposer of all, is the chain of events recorded in Scripture, by which the virtuous Joseph was saved from perishing, released from a prison, and raised to such eminence as yielded him the superlative satisfaction of not only cherishing an aged parent who tenderly loved him, but also protecting those unnatural brethren who sought his ruin, loading them with his benefits, and “preserving them a posterity on earth!” In imitation of thy goodness, “who givest unto all liberally, and upbraidest none,” how kindly did he

he comfort and re-assure them,
 when he saw their confusion and
 penitence! “ It was not you
 “ who sent me, but God, to save
 “ your lives by a great deli-
 “ verance.” — Amidst scenes of
 distress and anxiety, how often
 have thy worshippers, like the
 despondent Jacob, been tempted
 to exclaim, in the bitterness of
 their souls, that “ all these things
 “ were against them,” at the very
 instant that, by thy secret but
 powerful direction, they were
 “ working together for their
 “ good!”

XI.

Signal indeed have been the deliverances, and memorable the blessings, arising from casualties by men undesign'd and unforeseen, by Thee alone appointed and arranged. When Moses was born, and expos'd a helpless infant to evil accidents, we are told in thy word, that "Pharoah's Daughter" took him up, and nourish'd him "for her own son." All-seeing and ever-present though invisible Power, it was thy Providence that led her to the river's brink at a moment so perilous to the lovely child,

child, whom Thou hast destined to be the Saviour of thy ancient people. And was it not thy inspiration, Thou Author of beneficence, that put it in her heart to train him “ in all the wisdom of the Egyptians,” and whatever acquirements of prudence or skill might contribute to fit him for a leader and lawgiver to the chosen race?—When “ Jesus, wearied with his journey through Samaria, sat on Jacob’s well, and said unto a woman who came to draw water, “ Give me to drink;” from his request, so natural in a situation which men would have termed Fortuitous,

M

but

but which thy Providence had ordained, arose a discourse that led to the discovery of his divine commission; and “ many of the
 “ Samaritans believed on him for
 “ the saying of the woman who
 “ testified, He had told her all
 “ that ever she did.”

XII.

Adorable divinity, how welcome are unlooked-for mercies! With what pleasure and thankfulness would I call to mind the extraordinary junctures, in which Thou hast snatched me from the most imminent danger, when no means of
 escape

escape appeared, and those which it pleased Thee to employ were such as human sagacity could neither have devised, nor conjectured! How oft have thy children seen reason to rejoice in events which they dreaded and deprecated; to praise Thee for disappointing their fairest hopes, for denying their fondest wishes! Man, alas! "know-
 "eth not what is good for him in
 "this life," till instructed by experience and disciplined into wisdom. "Neither is it in man that
 "walketh, to direct his steps."
 Heavenly Father, let me ever follow thy leading, and ever ac-

M 2 quiesce

quiesce in thy disposals, with an implicit reliance on the hand which governs universal Nature, and which hath guided me thus far in safety, through ways unthought of, amidst blessings unnumbered, against my fears, and far beyond my expectations.

XIII.

Blind alike to their weakness and their welfare are they, who lean to their own understanding, and will not confide in thine, the Alone Infallible; who murmur at the lot which Thou hast assigned them, and, by striving against the plans of thy omnipotence, not only “disquiet
“themselves

“ themselves in vain,” but prevent the benefits they might receive, and hasten, multiply, and aggravate the evils which submission would shun. Had Abraham disputed thy awful orders, what would his disobedience have availed? How easy had it been for Thee to take away, by some terrible stroke of thy hand, the beloved object whom thou wast pleased to require from his! And where had been the exalted privileges conferred upon the father of the faithful, the pattern of believers, and “ the Friend of God?” But knowing the afflictive command to proceed from Thee, “ he consulted

M 3

“ not

“ not with flesh and blood;” he
 suppressed in silence the pleas of
 parental fondness, and prepared
 to execute the hardest task mor-
 tality had ever undertaken. How
 great was his recompence, and
 how happy the issue! The beloved
 object was spared in the instant
 of extremity, by an interposing
 Angel commissioned from thy
 throne for the relief of the reve-
 rend patriarch; and “ because he
 “ had not withheld his son, his only
 “ son, from Thee, Thou swarest
 “ by thyself, that in blessing Thou
 “ wouldst bless him, and in mul-
 “ tipling Thou wouldst multi-
 “ ply

“ ply his seed as the stars of
 “ heaven, and as the sand which
 “ is upon the sea-shore, and that
 “ in his seed should all the nations
 “ of the earth be blessed.”

XIV.

On all occasions, O my Maker,
 endue me with the virtues of faith
 and obedience. And if, at any
 time, through the innocent aversion
 of nature to suffering, I should,
 like my Saviour, shrink from the
 bitter potion, and “ pray that it
 “ might pass from me,” I beseech
 Thee to strengthen my weakness in
 that hour, and enable me, like my

M 4 Saviour,

Saviour, to add, " Nevertheless
 " not my will, O Father, but thine
 " be done." This meek surrender
 of my desires to thy determination,
 even when it touches the deepest
 feelings of the heart, be my
 chief study; nor let me ever rest
 in any inferior attainment. Did
 he who " knew no sin" submit to
 inconceivable agonies for us men,
 and for our salvation; and shall
 we, who have offended times and
 ways without number, repine at
 " our light afflictions?" Did not
 he leave us " an example, that we
 " should follow his steps?" Is it
 not right and fit that " we should
 " suffer

“suffer with Christ, if we would
 “also reign with him?” How wise
 and merciful is this thy appoint-
 ment, O Almighty! Did we not
 suffer on earth, which of us, alas!
 would aspire to reign above?
 Amidst the allurements of prospe-
 rity, how soon do we forget the
 design of our being! How prone
 are we to doat on the fleeting tri-
 fles of time, and to neglect the
 glories of an eternal kingdom!
 Whensoever I am tempted to lose
 sight of that highest interest, let the
 warning voice of thy Providence
 awaken me to pursue it; let me
 here endure any disappointment,

ON

or any pain, rather than forfeit everlasting joys. When I arrive at the mansions of bliss, how sweet will be the rest that remains for me there, after all the toil and trouble of the way! O my God, what a glorious exchange will heaven be for this state of trial! With what intense delight shall I look back from that calm abode, to the storms I have sustained; like the weather-beaten mariner returned to his native home, and happy in the bosom of tranquillity!

XV.

It hath pleased Thee, righteous Sovereign, to “set life and “death before us, the blessing “and the curse;” leaving us as moral agents to our choice; but still graciously reminding us of our danger, by the admonitions of reason, of conscience, of thy holy word; and by nameless motives of love and goodness inciting us to be wise for ourselves. If yet, notwithstanding, we chuse the evil, and rush on misery, is thy Providence to blame? If intemperance and incaution be followed with disease;

ease; if “ shame be the promotion
 “ of fools;” if “ poverty come like
 “ an armed man upon the slug-
 “ gard,” the prodigal, or him
 “ who hastens to be rich” without
 diligence, and without discretion;
 is thy Providence to blame? If the
 virtuous are often involved in cala-
 mities which they have not drawn
 upon themselves, but which neces-
 sarily result from the operation of
 laws connected with the general
 good, while they yield occasions of
 higher improvement, and greater
 gain; is thy Providence to blame?
 But if by imprudence or anxiety,
 fretfulness and discontent, thy chil-
 dren.

dren will superadd needless or imaginary to real and unavoidable distress, shall they accuse Thee of injustice or unkindness? If, encompassed with blessings innumerable, they sometimes forget them all, and slight the happiness within their reach, when a dangerous, a trivial or superfluous gratification is denied; shall they yet complain of their lot, and charge Thee foolishly? O Most Merciful, how shall I sufficiently celebrate “the riches
 “ of thy goodness, forbearance, and
 “ long-suffering?” Who among the sons of men would endure, in the meanest of their brethren, such
 perverse

perverse ingratitude? "But as
 "high as heaven is above the
 "earth, so high are thy thoughts
 "and thy ways above ours."
 Thou supportest the infirmities of
 our nature with a patience and con-
 descension peculiar to thine: and
 when Thou punishest our offences,
 it is to correct, to reform, and to
 save. Blessed are they that "hear
 "the voice of the rod," and, weary
 of their sins, turn to Thee with
 meekness, embrace the hand that
 smites them, and adore the affection
 that lays it on. "For whom Thou
 "lovest thou chastenest, and Thou
 "scourgest every son whom Thou
 "receivest."

XVI.

In studying the language of thy dispensations, far be it from me, O Lord, rashly to construe them into Judgements. Am I not assured by him who is Truth itself, that
“ they on whom the tower of Si-
“ loam fell, and they whose blood
“ was mingled with their sacrifices,
“ were not sinners more than
“ others?” Who, or what am I, to pronounce on the mysterious distributions of the Supreme, or adjust the balance of infinite rectitude? While with caution and awe I peruse the various passages

sages of thy Providence, so far as it is legible to men, open thou my understanding to discern its meaning, chiefly in what regards my personal duty and improvement; and incline my heart to receive by turns the correspondent impressions of wonder and reverence, of thankfulness, trust and joy, or godly sorrow, and deep humility, which they seem fitted to produce. Nor let those impressions fade away, and leave me unfeeling or unfruitful, as though they had never been.

XVII.

Respecting the measures of thy government towards communities and kingdoms, Thou hast warranted me to form more certain conclusions than in the case of individuals. I perceive that they flourish or decline, as their works are good or evil; for here their existence and their interests end together. In all that befell thy people Israel, “from the day when Thou
“broughtest them out of the land
“of Egypt, and out of the house
“of bondage,” thy justice no less than thy power was eminently displayed.

played. Were they not prosperous or afflicted, as they kept thy covenant or sinned against Thee; till at length, for their accumulated provocations, and incurable obstinacy, after all the wondrous methods used to reclaim them, they were overwhelmed with horrible and unexampled destruction? And are not their unbelieving posterity at this day scattered and despised among all nations; where they remain awful monuments of thy malediction against those “who
 “ slew the prophets, crucified thy
 “ holy child Jesus,” and imprecated vengeance on themselves and
 - their

their children after them? But,
 O Thou God of Abraham, when
 wilt Thou convince and restore that
 unhappy race? When shall thy
 promises to the man “ who be-
 “ lieved unto righteousness ” be
 accomplished? Hasten the joyful
 period, “ when, as there is but one
 “ Shepherd, there shall be but
 “ one sheepfold,” and peace, and
 innocence, and mutual love shall
 prevail, to the honour of the
 Christian name, and the praise of
 thy goodness, universal Lord. In
 the mean while have mercy, oh
 have mercy on my Country. De-
 liver the people of this land from

luxury and profligacy, from hardness of heart, and contempt of thy word and commandments. Awaken them to a sense of their danger, and a holy fear of for ever forfeiting thy protection. Recover them to that sobriety, and those principles, which formerly exalted them as a Nation; and suffer not Britain finally to sink in anarchy, corruption and slavery, after the great things which Thou hast done for her, which our fathers have told us, and which we ourselves have seen.

XVIII.

That in all ages many of the wicked prosper, and many righteous men are afflicted, hath not seldom been “a stone of stumbling
“and a rock of offence” to thy worshippers. But when they
“went into the sanctuary of
“God,” when they consulted the oracles of truth, and weighed the sum of events, then were they convinced that Thou hast done all things well. They found that
“the prosperity of fools,” which ought to improve, serves only to ensnare and “destroy them.” They understood that “it is hard for a

“ rich man to enter into the kingdom of heaven,” though supplied with ample means for securing it; that “ the triumphing of the wicked is short” and vain; that “ the pleasures of sin are” at longest “ but for a season,” unsatisfactory in the possession, and bitter in the review. Of the sensual and the inconsiderate they saw that many “ live not half their days;” that at best their gratifications are wearisome, and their time is a burthen. It was manifest, that in the midst of laughter and flattery, affluence and pomp, there is no home-felt peace
to

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to the impenitent transgressor; and that when he dies, all his thoughts of greatness, and projects of delight, perish with him. But, righteous Lord, who can represent the horrors of conscious guilt, and the "fearful looking-for of judgement and fiery indignation," from goodness abused, and patience exhausted, which have on numberless occasions, distracted the hearts of thy adversaries in this life? Tremendous anticipation, and irresistible evidence of the misery that awaits them in another! How different from the portion prepared for thy

children hereafter! Nor is their lot here always calamitous, as too many of them have been tempted “to say in their haste.”

XIX.

Enable me, Thou “God of all grace and consolation,” to possess my soul in patience, and maintain habitually a chearful mind; that I may ever be disposed to think well of thy government; and, even when it appears least auspicious, still to believe that divine benevolence prevails. Suffer me at no time to fall into that dejection of spirit, which sees all things gloomy.

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gloomy and alarming; as objects of terror are apprehended, and magnified in the dark. In the day-light of divine truth which Thou art shedding on my soul, I perceive a preponderance of good, amidst the unavoidable vanity and vexation mingled with the lot of man. I perceive that far the greater part are anxious to preserve their present existence, with all its concomitant evils, though they know that death will end them. I find none, who do not or may not, from their own industry, or the kindness of others, obtain the necessaries of life. I find but few
whose

whose real crosses out-number their comforts. How very few, compassionate Father, are the hours of pain, or sickness, or sorrow, experienced by the generality, compared with those of ease, and health, and pleasure, which they enjoy! How easily are the wants of nature supplied, though the cravings of intemperance and ambition are insatiable! How many, whose desires are moderate, rejoice in the portion thou hast allotted them, however slender; while the rich and the great regard them with pity or scorn, because destitute of the advantages on which they value

sue themselves, though frequently
 without either satisfaction or ho-
 nour! When "Thou, O Lord,
 "hast put gladness in the heart,"
 like charity "it vaunteth not it-
 self." When most felt, it is then
 often least seen. What unknown
 delight hast Thou caused to ac-
 company the grateful and pious
 thoughts, the mild and generous
 affections, entertained by numbers
 in the shade of privacy, without
 ostentation or noise! The bless-
 ings of air, of water, of daily bread,
 of balmy sleep, thy indulgent
 Providence hath made so common,
 that they are little valued or ob-
 served

served by the thoughtless and inattentive; while the restlessness of disease, the languors of confinement, and the hardships of penury, which, through thy mercy to mankind, are less frequent, excite impatience and complaint. Great calamities and mighty disasters strike and overwhelm the minds of men, chiefly by being unusual; while the benefits hourly conveyed to them by thy bounty, flowing in a silent but copious stream, are often disregarded or forgotten.

XX.

When for the just causes, and
 with the kind intents which I have
 dis-

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discovered, the cup of affliction is appointed to the righteous, still it is tempered with mercy. When it is thy pleasure, O God, to exercise them with poverty, they are not left without succour or consolation, in the charity of others, and the blessings pronounced on the virtuous poor, by Him “ who for our
“ sakes became poor, and made
“ himself of no reputation,” that we might learn humility, and be enriched with spiritual and eternal treasures. In thy allotments to the good and the evil here below, I read an instructive comment on the doctrine and history of thy
beloved

beloved Son. I clearly understand, that "a man's life consisteth
 "not in the abundance of the
 "things which he possesseth."
 Were riches and honours essential
 to the happiness of the soul, assuredly He in whom Thou wast well
 pleased had possessed them. But
 though "the people would have
 "made him a king," though the
 earth and the sea would have spread
 their treasures at his feet, he chose
 rather, by voluntarily enduring
 contempt and poverty, to show his
 followers, that these are not in
 themselves tokens of thy disappro-
 bation; that they may befall the
 best

best of men; and that temporal acquisitions, and external respect, so eagerly courted, and so frequently obtained, by the foolish and the worthless, are of no estimation in thy sight.

XXI.

I revere the memories of those excellent persons, that have stood high in thy favour, whose favour is true glory, and are entitled to everlasting remembrance and praise among men, for their fortitude under the pressure of a straitened and low condition, and for their integrity amidst its snares. I venerate also
the

the names of those, who, in the yet more dangerous trial of prosperity, have held fast their righteousness and their moderation, with a tender-feeling for human woe. But at the same time I admire the wisdom of thy Providence, Thou never-erring Ruler, in rendering that middle state of life the most common, which the frailty of our nature hath rendered the most safe and desirable.

XXII.

May thy servant still remember, that "godliness with contentment
 "is great gain." Let others envy
 the

the opulent, the splendid, and him that "fareth sumptuously every day." May I enjoy with thankfulness, serenity, and a charitable mind, the competence which Thou hast mercifully provided! I shall then enjoy it with superior delight. Even the smallest gift received as from thy hand, and accompanied with thy benediction, is exalted into happiness. But, Father of all mercy, what springs of satisfaction hast Thou not opened for the refreshment of thy children, in their pilgrimage to "a better country, that is, an heavenly!" The sweet sympathies of virtuous

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affec-

affection, and friendship unfeigned;
 the society, counsels, and appro-
 bation of the pious and the wise;
 the peace of a good conscience,
 and “the joy of the Holy Ghost;”
 the glorious fields of contempla-
 tion, which Thou hast furnished in
 thy works and ways; the soul-sup-
 porting, the soul-inspiring pro-
 mises of thy word; the divine
 pleasures of fellowship with Thee,
 and the humble yet lively hope of
 life eternal, through Jesus Christ;
 —my heart overflows with rapture,
 when I think on these things!
 “Verily there is a reward for
 “the righteous: verily there is
 “a

“ a God that judgeth in the earth.”
 Surely Thou wilt not suffer those to
 perish at last, whose present comfort
 and felicity Thou hast so indul-
 gently consulted. Thou wilt not
 disappoint expectations of greater
 things beyond the grave, which
 Thyself hast raised, or put a final
 period to faculties formed for end-
 less improvement and felicity.

XXIII.

Here indeed nothing is complete,
 because nothing is concluded.
 Thou madest this world only in
 order to a nobler; and all things
 are moving onward in constant

progression to eternity. "When
" that which is perfect is come,
" then that which is in part will
" be done away." When the
intentions of thy Providence are
accomplished, its seeming irregu-
larities will disappear. By thy
almighty appointment we are now
passing through a state of proba-
tion, to try our obedience, and
purify our natures. Being yet but
in the childhood of our existence,
we are under discipline. When we
" have put away childish things,"
and attained to maturity, cor-
rection will cease, and our ad-
vances in truth and holiness be re-
warded

warded with higher attainments.
 “ Now we see through a glass
 “ darkly, but then face to face.”
 Nor peradventure will any of thy
 proceedings, Thou sovereign Di-
 rector, inspire the happy spi-
 rits, admitted to that vision of
 peace, with more transporting
 pleasure, or sublimer praise, than
 the wonderful dispensations by
 which they were trained to happi-
 ness. Then will the chastening
 they endured in the time of their
 trial, be numbered among the
 clearest marks of thy fatherly love
 and care. The transient prospe-
 rity of sinners, and sufferings of

the upright, will no longer beget impatience or surprise. The mysteries of thy administration will be all unravelled, and the issue of the whole found ultimately conformable to the declarations of thy word, and the innate hopes and fears of mankind from the beginning.

XXIV.

The terrors of guilt, and the confidence of virtue, the solemn appeals to thy omniscience, the prayers and intercessions poured out to thee by men of all nations, tribes, and languages, every temple and altar erected to thy glory,
every

every sacrifice made to thy justice, every offering, vow, and thanksgiving presented to thy mercy; do they not proclaim, with "a voice loud as the noise of many waters," the conviction of a supreme, all-righteous, powerful, intelligent, and gracious Ruler, originally impressed on the human soul, how often soever that conviction hath been obscured by superstition, or weakened by error? When to the conceptions of nature respecting this grand and joyful truth, I add the strong confirmation, and the bright display, it hath received from the Gospel of thy grace, my

heart is established by faith: I rise above myself; I soar towards heaven; and, in the elevation of hope, I forget the calamities of the present: all is tranquillity and gladness!

XXV.

But unceasing delight is not given to man upon earth. Incomprehensible God, what scenes of sorrow break in on my enraptured thoughts, and painfully remind me of the lot of mortality! What multitudes of beautiful, virtuous, and accomplished youth, the prop of
their

their parents, the boast of their families, the rising ornaments of their country, snatched away by the hand of death! What multitudes of helpless orphans and widows, left to mourn in solitude the irreparable loss of their natural protectors! The meek and lowly groaning under the rod of the oppressor! The wisest counsels, and most strenuous efforts of the worthiest men, often defeated by the machinations of the worst! Vice and profaneness exulting over piety and innocence! Brothers drawing the sword against brothers, and fathers and children against each other! Human beings
studying

studying the arts of mutual destruction, and glorying in the numbers they have slain! Kingdoms and empires laid waste by the ravages of war! Souls innumerable hurried away to their everlasting state, at the command of blind and wanton ambition! Myriads consumed by famine and pestilence, destroyed by earthquakes, inundations, and burning mountains! Myriads pining in dungeons, and crushed by slavery, while their tyrants are clothed in purple, dissolved in luxury, and worshipped as Gods! Professors and preachers of thy holy religion disgracing it by
most

most unholy lives! And, alas! how many in former ages, saints and prophets, “ of whom the world “ was not worthy,” slaughtered, and tortured by the inexorable rage of persecution!

XXVI.

My soul sickens at the contemplation of these things. Parent of the Universe, how shall I reconcile them to the belief of that Providence on whose wisdom, power, and goodness, I have reposed my trust? “ Hast thou forgotten “ to be gracious? Is thy arm “ shortened, that it cannot save,”

or

or thy understanding perplexed by the multiplicity of affairs in thy great empire? Assuredly no. But this is not the consummation of thy vast and mighty government. The views of mortals are confined and weak: with Thee, the Eternal, "a thousand years are as one day, "and one day as a thousand years." The awful, the auspicious period will arrive, when by Him, "whom thou hast ordained "to judge the quick and the dead," Thou wilt dispel those dark clouds, and fully vindicate the honour of thy attributes in the face of an applauding Creation. "And surely
 " he

“ he cometh quickly. Amen.

“ Even so, come Lord Jesus.

“ Let the heaven rejoice, and

“ let the earth be glad: let the

“ sea roar, and the fullness thereof:

“ let the fields be joyful, and all

“ that is therein: then the trees

“ of the wood shall rejoice before

“ the Lord: for he cometh, for

“ he cometh to judge the earth;

“ he shall judge the world with

“ righteousness, and the people

“ with his truth.” Amen.

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A D D R E S S VI.

ON THE DEATH OF

Dr. SAMUEL JOHNSON.

ADDRESS VI.

ON THE DEATH OF

Dr. SAMUEL JOHNSON.

I.

GREAT Author and Arbiter of
life, I adore Thee in all thy dispen-
sations to mankind, whether they
elevate the heart with joy, or de-
press it into sadness; whether they
enflame the soul with admiration
of whatever appears most beautiful
and benign in the order of thy
government, or chill it with a
P painful

painful sense of the imperfection and vanity inseparable from sublunary things. "Shall not the Judge of all the earth do right?" At thy call its inhabitants rise into being. While their days are continued, they fulfill the designs of thy goodness, or of thy justice. When "Thou sayest, Return, ye children of men," lo, they disappear, and sink into the darkness of the grave! It is thy appointment, Thou First of Beings; and "none can stay thy hand, or say unto Thee" with an efficacious voice, "What doest Thou?"

II.

From this awful decree there is no exemption. "The wise man dieth even as the fool." Neither wit nor eloquence, neither rectitude nor piety, can save from "the King of terrors." It hath pleased Thee, Almighty Disposer, to number with the silent dead a man of renown, a master in Israel, who had "the tongue of the learned," and worshipped Thee with fervour "in the land of the living." His was "the pen of a ready writer." His was the happy power of com-

municating truth with clearness,
 and inculcating virtue with energy ;
 of clothing the gravest counsels in
 the attractive garb of entertain-
 ment, and adding dignity to the
 most obvious maxims of prudence.
 To him it was given to expose
 with just discrimination the follies
 of a frivolous age, and with honest
 zeal to reprobate its vices.

III.

This shining light raised up by
 Thee, " the Father of lights," for
 the honour of thy name, and the
 benefit of many, Thou hast lately
 seen

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seen fit to remove. But blessed be thy Providence for continuing him so long. Blessed be thy Spirit that enriched him with those eminent gifts, and enabled him to render them useful. In his presence the infidel was awed, the profane stood corrected, and the mouth of the swearer was stopped. In his discourse the majesty of genius impressed the attentive and unprejudiced with a reverence for wisdom; the virtuous and the pious were encouraged, by the approbation of superior discernment; and truths, that had lost the allure-ment of novelty, recovered their

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influence from the native but peculiar force with which they were proposed.

IV.

But "what is man, O Lord?" or who among the sons of men can plead innocence before the Thrice Holy? When trouble and anguish came upon thy aged servant, when "his sleep went from him," when in solemn recollection he "communed with his own heart upon his bed," and examined himself in the view of his last and great account, he saw
wherein

wherein he had offended. Then it was, that I heard him condemn, with holy self-abasement, the pride of understanding, by which he had often trespassed against the laws of courteous demeanour, and forgotten the fallible condition of his nature. Then it was, that I heard him with ingenuous freedom commend the virtues of forbearance and moderation in matters of belief, as more conformable to reason, and to the Gospel of thy Son, than he had long conceived. How deep was the contrition which then penetrated his soul, in the remembrance of his sins, and caused him

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to feel more strongly, what indeed he had ever acknowledged, that no extent of intellect, and no eminence of fame, can arm an awakened and reflecting mind against the fear of thy displeasure ! Let it be known that this man, after considering the uncertainty of life, after studying the sanctity of thy law, after discovering more clearly the utter insufficiency of human attainments, and contemplating with ardent solicitude the stupendous and unspeakable importance of salvation, did with all the humility of faith cast himself on thy infinite mercy through Jesus Christ.

Christ. But for the confirmation of the true believer, and to overthrow the delusive pretences and vain expectations of hypocrisy, let it be known also, that while he rested only on this foundation, he was unalterably assured it would support none but the penitent and upright, the devout and benevolent.

V.

Whatever esteem or gratitude he deserved from his countrymen, for his diligence and skill in furthering the knowledge of their native tongue

tongue, in which they may study the Revelation of thy will, and find withal so many treasures of useful truth and solid learning; little, alas! would that, or his other labours and abilities, have availed him in the dread concluding hour, if in his life-time he had abused them to thy dishonour, or neglected to secure thy acceptance by what is better than all knowledge, sagacity, or eloquence; by veneration for Thee, and charity to mankind.

VI.

Father of spirits, if men without principle or feeling should exult, and say that his anxiety in the prospect of his latter end arose from the weakness and depression of disease; I record it to the honour of thy service, that never were his faculties more vigorous or animated, never were his views more raised; or his words more emphatical, than in those moments when the consideration of thy immaculate purity, and of the all-deciding trial, had full possession of his soul. Nor didst Thou leave him to hopeless

less despondence. He knew in whom he trusted; and Thou gavest him to enjoy the recollection of having long cherished an habitual reverence for thy divine Majesty, and improved the talents he received at thy hand for the interests of truth, and the enforcement of duty, "in the midst of an evil and "crooked generation." To thy goodness, O God, did he thankfully ascribe it, that he had never sought the praise of the rich by flattery, or of the licentious by imitating their manners, and prostituting his faculties to embolden vice, or varnish profaneness.

VII.

But if this man boasted not that he was righteous, if he relied not on any virtue which he had practised, if he earnestly supplicated forgiveness through the merits of his Saviour alone, and left behind him in his latest Deed an open testimony of his repentance and his faith; where shall the ungodly and the presumptuous appear? Will they lift up their heads with joy in the day of judgement? Will they challenge a reward at thy just tribunal? Compassionate Creator, deliver them from their pride
and

and impenitence. Show them the greatness of their error, and lead them from themselves to the Redeemer of the world for the remission of their sins.

VIII.

Let not such as were strangers to the piety and benevolence of thy departed servant, censure too severely the partial or prejudiced opinions that sometimes contracted and unhappily obscured a mind otherwise comprehensive and enlightened. Teach them, O Lord, more charitable allowance for mistakes hastily imbibed in the days
of

of youth, and afterwards from the power of early prepossession, without consciousness of evil, fondly retained and vehemently defended. It may be that in Him they were permitted by thy Providence, to manifest more clearly the frailty of the wisest men, and to raise our minds from the defective patterns of excellence here below, to Thyself, the alone Standard of perfection.

IX.

Whatever gifts adorned him were only to be regarded as emanations from Thee, “ from whom
“ cometh

"cometh down every good gift,"
 every rational endowment, and
 exalted conception. But, O Thou
 Sun of souls, can I believe, that
 those emanations are extinguished
 in the dust? Can I believe, that
 He whose writings I have perused
 with delight and improvement,
 is himself perished in the gulf of
 annihilation? Abhorred be the
 impious and unnatural thought!
 When his mortal part, worn with
 watching and study, broken by
 suffering and age, yielded at last
 to the stroke that conquers the
 young, the prosperous, and the
 strong; with what extacy would
 his

his never-dying spirit flee away, and kindle and flame as it approached nearer to Thee, the Fountain of light and intellectual being! With what friendly transports would the illuminated and holy inhabitants of heaven receive to their sublime society, a mind like his, purified from every blemish, and beaming with the radiance of wisdom!—I weep for joy to think, that good men have from the beginning survived the ruins of corporeal nature; that they will continue to exist when ages are lost in eternity; that they will live for ever blessed in thy

Q

presence,

presence, for ever dignified with thy
friendship, O thou King eternal !

X.

Rapt by the exalting contemplation, I rejoice more particularly in the permanent effulgence of those splendid luminaries that have shone in long succession upon earth, darting the rays of knowledge and of virtue through different periods. I rejoice at the recollection, that those rays have not been quenched in the shades of death; and that by thy good Providence we enjoy at this day the accumulated instruction of generations. Look with pity on the ignorant and the slothful;

ful; who, having such "a price
 " put into their hands, have not
 " a heart to make use of it."
 Rouse them, I beseech Thee, to a
 sense of their folly; and give them
 grace to redeem their past neglect,
 by their future diligence.

XI.

I praise Thee, the God of thy
 late servant, that "being dead
 " he yet speaketh," in those last-
 ing productions which abound with
 the purest morality; where the
 conclusions of experience are added
 to the researches of learning, and
 to the fruits of meditation; where
 the secret recesses of the heart are

Q 2 explored,

explored, imagination is rendered ministerial to reason, and the reluctant passions compelled to acknowledge the claims of religion; where the conscious reader is turned inward upon himself, and blushes at the sight of his imbecillity and guilt laid open before him with resistless evidence. Grant, O Lord, that we may profit by those severe but salutary instructions, and in the spirit of meekness learn from so able a teacher "the things that belong to our peace." Let not the graver dictates of his pen be lost in levity or forgetfulness. Nor yet let us rest content with the transitory and
 inef-

ineffectual admiration of truth,
when we behold it embellished by
his vivid wit and glowing fancy;
but may we follow its guidance
with faithfulness and pleasure!

XII.

If neither the elevated powers of
mind in Him whom thou hast taken,
nor all the vigour of his outward
man, could defend him from the
humiliations of sickness, or from
the pains of death; shall I, that am
subject to so many frailties, neg-
lect to consider my latter end? If
He who, "by reason of strength,"
reached so far beyond the boun-
dary of "threescore years and ten,"

was

was there appointed to finish his course*; shall not I hasten my preparation for the period, when this feeble frame, upheld alone by thy blessing on the interposition of physical skill and unwearied kindness, shall be dissolved? Surely the time is not distant when medicine will be in vain, and fraternal affection shall have done its last office. "There is no man who
 " can by any means redeem his
 " brother from the grave." Nor will Death be charmed away by all the pleadings of female tenderness, or finally prevented by all its
 cares.

* The late Dr. Johnson died in his seventy-fifth year.

cares.—But, “ O Death, where is
 “ thy sting? O Grave, where is
 “ thy victory? Thanks be to
 “ God, who hath given us the
 “ victory through Jesus Christ
 “ our Lord.” Enable me, al-
 mighty Maker, to hold the same
 triumphant language, when thou
 shalt call me to the arduous conflict.
 May I be daily armed for it by a
 good conscience, and a Christian
 faith. Save me from the terrors
 and the weakness of superstition!
 Let not my mind be entangled in
 unnecessary scruples, or my spirits
 oppressed by the practice of auster-
 ities which Thou hast not required.
 Let me neither fear the dissolution
 of

of nature, nor impatiently desire it; but may I wait its approach with submission, serenity, and hope! And when thy humble suppliant hath measured the little space that remains, grant him, O Most Gracious, to rejoin his venerable friend, among "the spirits of just men made perfect," to unite in elevated fellowship near the throne of thy glory, and enjoy with mutual felicity the brightness of the beatific vision for ever. Amen and amen.

T H E E N D



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